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The Christian Quarterly

A THEOLOGICAL JOURNAL

OL 2. Winter - - 1957 NO. 2

CONTENTS

Editorial "If Any Man Minister"
by James G. VanBuren Page 1

Foreward "Looking Ahead"
by Charles R. Gresham Page 3

"The New Testament Concept of The Ministry"
by James Lackey Page 3

"The Dignity of The Ministry"
by Orval M. Morgan Page 26

"The Ministry of Pastoral Counseling"
by Wilford F. Lown Page 28

"The Ministry of Speech"
by Ralph M. Dornette Page 38

"Music in The Total Ministry of The Church"
by Clark Rowland Page 44

Our Contributors Page 51

THE CHRISTIAN QUARTERLY

A Theological Journal representing the viewpoint of those holding the Restoration Ideal and looking forward to the unity of God's people through the proper application of this ideal; the ultimate goal being the Evangelization of the World.

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THE CHRISTIAN QUARTERLY is published four times annually. Subscriptio price, $3.00 per year in the U.S. and possessions and Mexico; Canada, postage 2 cents per year additional; other foreign countries, 40 cents per year additional. 3 year for $8.00 in U.S.; $9.00 elsewhere.

Editorial

IF ANY MAN MINISTER . . ."

By

James G. Van Buren

It is always a sobering and humbng thing to be called upon to write speak concerning the Christian inistry. Anyone who has seriously tempted to meet the demands of the ospel of Christ, the needs of the urch and the ideals in his own art respecting the "high calling of od in Christ Jesus," must confess to sense of inadequacy. The lack of a eling of unrest with the condition the church and of an attitude of ustration with our work for Christ one of the signs of failure in the epest aspects of the ministry. True, ne should never be "distressed," but o we not have apostolic precedent r being "troubled on every side"? ertainly, we are not "forsaken," but e we not "persecuted"? It is a fact at we are not "destroyed," but are e not often "cast down"? Indeed, e should never "despair," but does is mean we are not "perplexed"? II Corinthians 4:8, 9).

The men who are always and perstently doing "big things" with a lase sense of uninterrupted success re surely not completely "apostolic"! ven Paul, and the Lord Jesus, Himelf, never went through the world ith such an unimpeded and univerl march of triumph as some minisrs would have us believe follows eir all-conquering ministry everyhere* To paraphrase a statement in *he Mery Wives of Windsor* (Act II, cene I):

"Why, then the world's mine oyster,
Which I with my 'church program' will open!"

The tragedy is not that men are ot equal to the call of Christ today, ut that they think they are more an adequately filling it! The greatest thing to be deplored is not that the church is not doing, in many cases, all that it should for Christ, but that we so often believe it is!

One of the greatest needs of the ministry today is a larger measure of humility. When a church erects a new building, when the congregation grows, the budget mounts, offerings pour in, and secretaries pad here and there as quiet and obsequious lackeys of the minister, he is apt to echo the words of Nebuchadnezzar, "Is not this great Babylon, that I have built . . .by the might of my power?" The minister needs to know that all gifts are from God and we find the true success of the church in the image of Christ in the hearts of men.

Another need is for us to regard the congregation as a group of living, individual personalities to be led to a deeper consecration to Jesus Christ, not just as a group of people who need to have a program promoted among them. In fact, the whole idea of high pressure "salesmanship" and "promotion" in relation to boosting attendance and stirring up the people is one that needs to be examined with some skepticism. The person who is an advance agent for a show or circus is one thing and has one method; the minister of Jesus Christ is another. If one has a two-headed Hottentot to exhibit and plays upon the calliope of publicity properly he can draw a huge "gate." But what does it prove? If we can get people out in large numbers by musical glases, musical saws, banjos or what not—what genuine good does it do for Christ? Of course, the answer always is—get the people there, then you can preach to them. But the atmosphere of a carnival is not the best one in which to get people to listen to the still, small voice of God.

We must never feel that our people in church are a group to be exploited, manipulated, or used—even for what

we consider their own good. For the exploitation of people is *never* good, no matter how piously the "promoter" may talk. Certainly, there must be planning in church work and enthusiasm, too, but not in such a way that the basic Christian convictions are made crass, are sentimentalized, or are submerged under a deluge of "hoopla" and "hullabaloo."

The person whose church is crowded is pointed to with reverential awe and the hackneyed phrase is repeated, "You can't argue with success." There was an alert newspaper columnist recently who asserted that "success" is the only thing worth arguing with. That is, we need to be concerned about what people think is worth going to, be careful to evaluate the crowds in terms of the abiding values we really cherish. The shrine of "Our Lady of Lourdes" is a success—can we not argue with it? The Mormon temple in Salt Lake City is a great structure and it has many people thronging it. It is a "success," but is it therefore above criticism? We can see that this is true everywhere but in our own Brotherhood. We should not make a fetish of a lack of numbers, either, of course, but we seem to be in little danger in this regard.

The minister should strive to appreciate the gifts of God bestowed on his fellow workers for Christ. One of our greatest failures lies at the point of our unwillingness to cherish the other man's gift. One man, perhaps, is given a tendency to scholarship and introspection; therefore, he despises the man who is always calling, always organizing "meetings" of one kind or another. Another man may be a genius at organization, but has no use for the brother who is, as he scornfully may assert, "dwelling in an ivory tower." The man in "the tower" may at the same time ridicule the extrovert brother as having an "ivory head." We need to cherish the gifts the other person has, for all alike can be used of God.

The mood of the minister should always be one full of hope and cheer. After all, Christ is risen—

"But Easter-Day breaks! But
Christ rises! Mercy every way
Is infinite,—and who can say?"

(Robert Browning, *Easter Day).*

God has given us eterial life in His Son and He reigns as Lord of Lords and King of Kings. In the midst of all the petty annoyances of the ministry we must not forget its great certanties and triumphant realities. If we keep warm in our hearts the love of God in Christ and warm on our lips the message of His grace, we shall kindle flames of faith in human hearts and shall, in doing so, help to discharge our ministry.

Now, of what I have hoped to say, the following passage, the Revised Standard Version translation of I Peter 4:10, 11, is the sum: As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen."

LOOKING AHEAD

By

Charles R. Gresham

The Christian Quarterly "crawls" an infant. In time we believe it n not only "run" but perhaps "fly"! ven though crawling along with a nall subscription list and financial oblems, we believe that it is still ntributing to the life of the Res- ration Movement. We continue to vet your prayer and support—most pecially the advertisement that you n give which will lead to a larger ading audience.

In our next issue we will continue the articles on "The Ministry." Such areas as Ethics, Evangelism, Pastoral Ministry and Education will fill our pages. We will supplement these with articles of interest already on hand. Before the first of the year we would like to have Volume 4 to our subscribers. This issue will be a "treat" with Dr. T. W. Nakarai's J. H. Johnson Memorial Lectures (delivered at Manhattan Bible College) as the main feature. Look forward to some great issues of the Quarterly!

The N. T. Concept of the Ministry

THE NEW TESTAMENT ONCEPT OF THE MINISTRY

By

James Lackey

Frequently someone asks, "Would ou recommend this man or this oman for the Christian Ministry?" have answered 'yes' and I have an- wered 'no.' More recently I answer, don't know." The concepts of the hristian ministry are almost as di- erse today as they were in the first ntury. A man may be able to organ- e a flock into functioning commit- es and not be able to visit the ck; another may be able to preach ophetically from the pulpit, but ay not be able to comfort those who ourn. Yet another may be able to al intelligently with the alcoholic t may not be able to instruct the rethren. The areas of work in the odern Christian ministry are, of ourse, much broader than these nings I have just mentioned and of is breadth we are all very much ware. Yet, in the following discussion I have, endeavored to show that the ideas of a Christian ministry or of Christian service has a breadth that too infrequently modern church men are will to admit. The following discussion may be too laborious to be stimulating, however, the study of the Greek terms, in their immediate context, that are to be translated by verbs or nouns meaning service or ministry is highly instructive. If in the mind of the Spirit directed apostolic church the attitudes and deeds that are recorded were viewed as comprising the Christian Ministry or identifying a servant of Jesus Christ, then these same attitudes and activities should today be worthy of the name "ministry."

There is much to be desired in this article and several related fields of investigation are to be made in addition to the present discussion. However, I submit to you, the reader, as a starting point, this examination of the New Testament Greek terms that are translated by the word "minister," or its derivatives or synonyms. All the Scripture quotations that are followed by (A. S. V.) are from the

American Standard Version (1901). The first area of investigation into the nature of the concept of "Ministering" or of "Serving" engages those passages in the Gospels where these ideas are incorporated in the teachings of Jesus or the independent observations of the Gospel writers. Let us proceed in a step by step analysis of each verb and noun as it occurs in the Gospels.

Diakoneo

1. Matthew 4:11. Angels, at the close of the temptation experience of Jesus in the wildernes, came and ministered to Him. Mark 1:13 does not contain the pointed idea that the angels came after the Tempter left, but does say that they ministered unto Him. The context does not allow any definite conclusion as to what the angels did to or for Christ.

2. Matthew 8:15. Jesus touched the hand of the mother of Peter's wife, her fever left her and she arose and ministered to Jesus. Mark 1:31 adds that she ministered unto 'them.' The 'them,' no doubt includes those disciples who were with Jesus. Luke 4:39, also says, 'them.' I am inclined to think that 'minister' here suggests that Peter's mother-in-law began to prepare a meal for them and to feed them. But the text does not say that this is what she did.

3. Matthew 20:28. The two sons of Zebedee asked for chief places in the kingdom. Jesus used His own life as an illustration in teaching them that the search for chief positions was not in harmony with the nature and goal of His Kingdom. Jesus said of Himself, "the son of man did not come to be ministered to, on the contrary he came to minister." The passage in Mark 10:45 is like Matthew's statement. The preparing of meals or the waiting on tables was not the work of Jesus. What then was His Ministry? It appears that the definition of 'to minister' can only be arrived at by examining all that He did for the world during His messianic labors. The total impact of His words and deeds culminating in the gift of His life is the meaning of *diakoneo* in this instance.

4. Matthew 25:44. In this remarkable chapter where Jesus made human kindness and consideration so eternally important He puts the following words into the mouths of people who are destined the the eternal fire, "when did we not minister to thee?" The meaning of 'minister' is without ambiguity here. Not 'ministering' meant not giving these least something to eat, not giving the thirsty something to drink, not providing shelter and hospitality to the stranger, not clothing the naked, not visiting the forlorn in prison.

5. Matthew 17:55. The scene at the cross showed Mary Magdalene, Mary the mother of Jesus and Joses, the mother of the sons of Zebedee and many other women. These women were from Galilee and they followed Jesus to minister to him. Mark 15:40 names Salome and 15:41 suggests that, when Jesus was in Galilee, these women followed Him and ministered to Him. Luke does not place these women at the scene of the cross but does record that while Jesus was in Galilee they were ministering to Him, Luke 8:3 adds to this list of names Joanna and Susanna. To Luke we are indebted for some indication as to the nature of their ministering. "They were ministering to them of their possessions." Thus, the ministry of these women could have been that of providing food, clothing, and doing whatever tasks should be done for a team of thirteen men. Providing funds for Jesus who was not actively engaged in an occupation that afforded a steady income is certainly involved, it seems to me.

6. Luke 10:40. Martha asked Jesus if He was not concerned that Mary was not doing her share but had left her to "serve" alone? The word "serve" is here used to translate *diakoneo.*

The context is not specific but we will not be far astray if we presume that the cooking of and serving of a meal to Jesus and the disciples was the work in which Martha was engaged. Why not use "minister" here as it probably implies the same activity as that of Peter's Mother-in-law?

7. *Luke 12:37.* In a parable Jesus said that the Lord would make his watchful servants to sit down to eat and he would serve them. *diakonea* here plainly indicates such activity as the preparation of food and setting it before the guests at the table.

8. *Luke 17:8.* Jesus used a common experience from the lives of the men of His day. A master expected the servant who had toiled all day in the Palestinian sun or who had grown weary from an ever alert watchfulnes over a flock of sheep to come in from the days toil and to prepare the food and serve him. Again, "serve" *diakoneo* is specific.

9. *Luke 22:26, 27.* In a passage that has the same general background as that in Matthew 20:28, Jesus said "let the one who rules become as the one who serves." In verse 27 it appears that Jesus has in mind the one who serves tables.

10. *Luke 22:27.* Jesus said about himself that he was among the disciples as "the one who serves." That Jesus ever prepared the meals for His group at this time or set the food before them we cannot say. But in the upper room Jesus did dip the sop for Judas (John 13:26); Jesus did hand the blessed loaf to the disciples; and after the resurrection, on the shore of Galilee He prepared breakfast for the disciples (John 21:9-13). However, Jesus was likening Himself as the one who spends His life in the satisfying of the needs of others rather than was He making a declaration that His occupation among them was that of cook and waiter.

11. *John 12:2.* Before the "triumphal entry" Jesus and His folowers came to Bethany east of Jerusalem. Here they prepared an evening meal for Jesus "and Martha was serving."

12. *John 12:26.* After the Greeks in the temple had expressed their wishes to see Jesus, He challenged those in His audience "if any man would serve me, let him follow me," and "if any man would serve me, the Father will honor him." Certainly Jesus does not mean here to prepare food or set tables. I would understand that Jesus had in mind here that 'serving' Him was to be equated with following Him as a disciple, learning His life and obeying His commands.

Briefly we have set forth the texts in which the verb are employed by the Gospel writers along with the essential context.

May I briefly suggest these preliminary observations.

1. To minister means to offer some undefined assistance; e.g. the angels ministered to Jesus.
2. To minister means to prepare food for one and/or to place it before one's guests or one's master.
3. To minister means, in a broad sense, to provide physical necessities for and comfort to those who have need, e.g., Matthew 25:44 and Matthew 27:55.
4. To minister means to offer one's entire being for the meeting of the needs, physical or spiritual, of one's fellowmen, to wit, Jesus came to minister and to give His life.
5. To minister to Christ is equivalent to being His disciple.

Douleuo

This verb is not translated 'minister' in the New Testament in the American Standard Version and only six times is it translated other than 'serve,' 'serving,' 'do service' or the like. In these six cases 'to be in bondage' or a similar expression using 'bondage' occurs.

1. *Matthew 6:24.* Jesus twice employed this word. As a matter of common knowledge Jesus said that no one was able to serve two lords. He

then avered that which all should have known but apparently did not understand, "no man is able to be serving both God and riches." With these words in this context certainly we can understand no less than that 'serving' means to submit one's self to the doing of the bidding and of following the demands of the masters, of God, or of mammon. The parallel passage is Luke 16:13.

2. Luke 15:29. The Elder Brother told his father, "lo for so many years I do serve thee," and then he adds, I think, a statement about not having transgressed a commandment of his father that is helpful. Certainly again, the Elder Brother did not cook or prepare meals for the father. The father had his own servants for such details. The Elder Brother's service constituted the toiling together with the father on the same farm, being obedient to the parental admonitions and instructions; it was the respectful submission to the administrative desires and decisions of the senior member of the father and son corporation.

3. John 8:33. Jesus informed the Jews that the truth would make them free. They rejoined that they were the descendents of Abraham, and forgetting a major part of their history, wildly boasted, "we have not ever been servants to any one (man)." It seems that they thought of 'service' as bondage to the will and direction of earthly government. How this, the thought of never having been in bondage, could be, seems not quite clear! The use of the perfect active, however *dedoilenkamen* may have been quite sincere in their thinking in that the bondage they had experienced was not self imposed but had rather been forced upon them. In other words, the answer which they gave to Jesus could have been an earnest summary of their view of Jewish history. Voluntarily the Jews had never submitted themselves to be the servants of any man. At any rate, to "serve" man here suggests enslavement and bondage to human will and government.

The following summary of the use of *douleuo* is offered.

1. That *douleuo* is used to denote voluntary subjugation to the overseership of individuals, nations, things, or God.
2. That *douleuo* is not used in the Gospels in any context that particularly points to any single type of work.

The verbs, *dedomi, epikorgeo, ergadgomai, iergourgeo, leitourgeo, pareko, upareteo,* and *korages* do not occur in the Four Gospels.

1. Matthew 4:10. In the Matthean account of the temptation experience of Jesus, and also, in the Lucan narrative, 4:8, Jesus answered the Satan, "thou shalt worship the Lord thy God and to him only thou shalt carry out religious duties." The joining of the word "serve" with the word 'worship' makes it sufficiently clear that Jesus understood "serve" to involve the carrying out of religious duties. The Satan has asked for the subjection of the life of Jesus to himself; the subjection of life is to be only to the Lord thy God!

2. Luke 1:74. In The Benedictus, God was praised for the "horn of salvation" which he has raised up. This gift of God was to bring the grant of deliverance from the enemy to the end that Israel should "serve" God implies the performance of acts of worship.

3. Luke 2:37. The preceding statement is pointed up by this text. Anna, the prophetess spent her time in the temple in fastings and supplications as she was worshipping. Here, the translation of *Latrouo,* is "worship" and it is associated with the religious duties of fasting and praying. This word is alone associated with the performance of religious acts to God in the Gospel records.

Briefly we have examined the passages in the Gospels in which the verbs

of serving and ministering are employed. Let us now turn to the study of the noun, "service," "ministry," or occasionally "ministration."

Diakonia

1. *Luke 10:40.* Martha was quite busy with "much serving." Her service was the preparation of food. Here the noun *Diakonia* and the verb *Diakoneo* both denote the same thing.

Latreia

John 16:2. Jesus predicted that the time would come when men would kill His followers and think that they were offering service to God. Again, the noun carries the same basic idea as that contained in the accompanying verb. The performance of religious acts to the satisfaction of God is suggested.

Leitourgia

Luke 1:23. Zacharias was in the temple performing the cherished work of burning the incense on the altar before the veil. Luke writes that when he had fulfilled "the days of his ministry" he went home. This word *Leitourgia* is identified here with the priestly functions of burning the incense in the temple.

The last area of investigation in the Gospels is that of the use of the nouns that are employed to designate the individual who performed a ministry or a service.

Diakonos

1. *Matthew 20:26.* Jesus said that whoever would be the great one among the disciples would be the minister. The parallel thought in verse 27 used the word *doulos.* The one who wished to be great was to be identified as the one who wished to be first. So the one who was to be the minister *Diakonos* was to be equated with the one who would be the servant *doulos.*

Mark 10:43 is a parallel passage.

2. *Matthew 22:13.* In the parable of the marriage feast, the king commanded his servants to cast out the man who did not have on his wedding garment. Those servants probably were those who served the tables at the great banquet. Earlier in the story the same king had commissioned his servants *douloi* to go out and invite the folk to the banquet. There may have been an intentional shift in the terms. For the verb *diakoneo* often was related to the preparation and serving of food but the verb *douleo* never specifically denoted these activities.

3. *Matthew 23:11.* This text is very similar to that in Matthew 20:26. The context is slightly different. But again, the "greatest" was to be the "minister."

4. *Mark 9:35.* The same thought occured, "if anyone wishes to be first, he will be last of all and minister of all."

Doulos Note: All of the passages in which this word is used are not listed.

1. *Matthew 10:24.* Jesus said, "A disciple is not above his teacher, nor a servant above his lord." (A. S. V.) John 13:16 and 15:20 are similar.

2. *Matthew 10:25.* He added, that it was enough for a servant to be as his lord.

3. *Matthew 20:27.* The one who desired to be first was to be servant of all. (See discussion of *diakonos,* Matthew 20:26.) Mark 10:44 is a parallel verse.

4. Luke 17:10. In the illustration of the social customs of the day, Jesus said that it was the proper thing for the servants to say, when they had obeyed all the orders of the master, "we are unprofitable servants, we have done that which it was our duty to do." (A. S. V.) The illustration pictured the servants plowing in the fields, herding sheep, preparing meals and serving the master. Here, *doulos* approaches the use of *diokonos* at least in part.

5. *John 15:15.* "I no longer call you servants because the servant does not know what his lord does." Jesus ceased to use this term as a designation for his disciples; however, they, by no means, ceased to use it to refer

to themselves. Over against the term "servants" Jesus placed the word "friend" and indicated that there was an intimacy in this new relationship which made the term "servant" inappropriate. The older term was suggestive of austere relationships; the newer term suggested a relationship of equals.

Oiketas

Luke 16:13. Luke recorded the words of Jesus in this fashion, "No servant is able to minister to two masters." The *oiketas* performed an act that the verb *douleo* normally identified. The word *oiketas* was linked with the performance of household duties.

Pais

This word is also translated "son" or "child," but in its social relationships or in contexts indicating a relationship to God it frequently is translated "servant."

1. Matthew 8:6, 8, 18. The centurian was concerned about the health of his servant whom Jesus later healed. Luke 7:7,10 parallels this section.

2. Matthew 12:18. Jesus applied a passage from Isaiah 52 to himself, in which God asked men to behold His servant whom He had chosen. This servant *(pais)* was to declare judgment to the Gentiles. It appears to me that the word suggests a relationship of complete subjection to God so that whatever wishes the Almighty had for him the *pais* was ready to respond. In Jesus' case the entire messianic program was His work as the *pais* of God.

3. Matthew 14:2. Herod Antipas was alarmed that such miraculous powers worked in Jesus. He called his servants to him and told them that he thought that Jesus was John the Baptist risen from the dead. The servants were those who were under his governmental authority.

4. Mark 14:47. The servant of the High Priest suddenly found himself with an amputated right ear in the garden of Gethsemane. Peter's blade had made a stroke upon the body of one who was under the ecclesiastical authority of the High Priest. In John 18:10 the same man, Malchus, is identified as a *doulos.* John used the general term to refer to any one under authority.

5. Luke 1:54. The Magnificat praised God because He had given help to Israel His "servant."

6. Luke 1:69. The Benedictus blessed God because He had raised up a horn of salvation in the house of His "servant" David.

7. Luke 12:45. This is a most interesting passage. Jesus was explaining the import of a parable to the disciples. First, a steward, in charge of food stuffs is identified as a servant *doulos,* vs. 42, 43. Second, this steward *oikonomos* as a servant *doulos* had authority over men servants and maid servants *paidas kai paidiskas,* vs. 45. If he did not have authority over them legitimately, at least he assumed the authority and the right to beat them.

8. Luke 15:26. The Elder Brother had heard the commotion in the house of his father and called to himself one of his servants to inquire as to the cause of such gay music and joyous dancing. The Elder Brother confessed in verse 29 that for years he was giving himself in service to his father; yet, he who is the servant of another, also, has servants.

Uparetas

This word is consistantly used in the Gospels to refer to political officials, who, no doubt, were under orders of administrative leaders, both Jewish and Roman. However, the A. S. V. translates the word in three texts in a different manner; once it is "ministers," once attendants," and the third time, "servants." Briefly, we will list the uses of this word.

1. Matthew 5:25. The officer appears to be a fellow who casts one into prison.

2. Matthew 26:58. Peter sat with the officers in the courtyard while Jesus was being tried. Mark 14:54

a parallel passage.

. *Mark 14:65.* The same officer, as mentioned in 14:54 struck Jesus.

. *Luke 1:2.* Luke informed Theophilus that his narrative was, in part, rom those who were eye witnesses nd "ministers" of the word. To ranslate the word as "officers" ould appear to impose a political or cclesiastical terminology which was ot current when Luke wrote. We requently speak of church officers oday, but it is not at all evident hat that was common terminology or the day of St. Luke. However, seems to me that the word could e translated "officers" here since the itnesses of the word from whom uke had received the major porion of the source material for his ork could easily have been those ho were under appointment from esus Christ as apostles, prophets, r teachers in the early church.

. *Luke 4:20.* When Jesus began His sermon in Nazareth He was iven a scroll to read. After he had arefully read He returned the scroll o the attendant *(uparetas)*. The atendant was to return the scroll to ts place in the storage chamber. Vincent explains that the word "minster" which was used in the King ames "means the attendant who had harge of the sacred rolls. He was salaried officer, a kind of chapelerk."[1]

. *John 7:32.* The Pharisees sent fficers to take Jesus a prisoner when He attended the Feast of Tabernacles.

. *John 7: 45, 46.* The same officers were impressed by the teaching of Jesus. It is clear that these officers were accountable to the chief priests and Pharisees.

. *John 18:3.* Judas secured a cohort of soldiers and officers from the chief priests and Pharisees and came to the garden to seize Jesus.

. *John 18:12, 18, 22.* The officers of the Jews seized and bound Jesus, v. 12. Servants and officers stood by the fire, v. 18. Here *douloi* and *uparetai* are associated together, but they represent two separate identifiable groups. In verse 22 one of the officers struck Jesus. This act could easily have been performed at the command of the High Priest.

10. John 18:36. Jesus said, "My kingdom is not of this world; if my kingdom was of this world, my servants would have fought with weapons in order that I might not have been delivered to the Jews." Certainly the apostles and disciples were not employed by Jesus in the sense that the officers of government were employed for hire. Yet, He had called them; they were his followers because the invitation, even the imperative, to discipleship had sprung from Him. The apostles, perhaps, He did consider to be His counterpart to the political servants of the chief priests and the Pharisees.

11. John 19:6. The chief priests and the officers demanded the crucifixion of Jesus.

We conclude this first part of the study of the "ministry," or of "service" in the New Testament. Let us outline some conclusions to this section.

1. Jesus declared that He came to minister *(diakoneo)*.
2. Jesus does not use the verbs *douleo* or *didomi* (as serve) in any verse relative to his own life.
3. Jesus considered that it was only right that He should offer religious duties (worship) to God; that He should serve *(latreuo)* God.
4. Jesus does not, nor do the Gospel writers, apply any of the nouns "ministry" or "service" to the messianic labors of Jesus.
5. Only one noun, of those identifying the person who serves, is used with reference to Jesus. Jesus used Isaiah's prophecy in which the Messiah is called "my servant" to apply to Himself.

NOTE: A. To men (all men) Jesus came to minister *(diakoneo)*.

B. To God alone Jesus gave religious service *(douleo)*.
C. To God Jesus claimed to live as servant *(pais)*.
6. The apostles (and disciples) were commanded by Jesus to serve each other and the least of men *(diakoneo)*.
7. The apostles (and disciples) were instructed that they could not serve God an mammon *(douleo)*.
8. None of the nouns of ministering were used to describe the work of the apostles while Jesus was with them.
9. Jesus promised that where He was there His servant *(diakonos)* would be.
10. At one point in their relationship Jesus did consider His apostles to be servants and called them such *(douloi)*, but afterwards He called them friends.
11. Luke referred to the Christian witnesses from whom he learned many details of the work of Jesus as ministers *(uparetai)*.
12. Jesus Himself referred to His followers as servants *(uporetai)*.
Note: A. To each other and to all men the disciples were to render service *(diakoneo)*.

B. To Jesus the disciples were *diakonoi, douloi* and *uparetai*. There is no hint, it appears to me, in the Gospels of a thought pattern that suggests a distinctive social class, or ecclesiastical order, among the followers of Jesus in terms of official functions that can be determined by the words that are translated "minister" or "servant" in our English Bible; nor do the contexts suggest strongly any specialized work related to these terms.

However, one cannot by-pass the final commission of Jesus to the immediate assembly of men whom He sent forth to disciple the world. Particularly, the Christ spoke to the eleven apostles as Matthew records the Great commission; yet, the church has known that these crusading orders died not when the last of the eleven finished their earthly course. What particular tasks did Jesus expect a *diakonos* to perform other than the general work of putting the best interests of others first? Besides waiting on tables what was he to do? The Great Commission presumes that he would become a world traveler and would seek the best interests of all men everywhere. The specific task of those world journeyings was the difficult assignment of persuading men to change their minds in regard to beliefs and practices that affected their relationships with the true and living God, and to cause all to commit themselves as disciples to the Messiah and Lord. As has already been suggested, such committment amounted to subjugation of self to the Son of God as His servant or minister. In short, the peculiar task of Jesus Christ was to make other men to become "servants" of the same master. The function of immersing these who would be marked as ministers of Christ was also the task of the man whom Jesus called—*"o uparetas,"* (my servant). This particular function hints of the priestly. The last task specified in the Great Commission made the servant a teacher of religion to those who became disciples. Surely it was enough for the servant *(doulos)* to be as his lord, Matthew 10:25. Jesus intended just that. He came as a preacher; His servant was to preach. Jesus came to change the lives of men in relation to the Heavenly Father; His ministry was to do just that and to mark them with an immersion into the name of the Father, Son, and Holy Spirit. Jesus came to teach religion and some men acknowledged that He was such a teacher; His servant was to teach—religion.

The ending of Mark 16, verses 9-20 which is not in Codex Alexandrinus or Codex Sinaiticus records the commission of Jesus in essential-

y the same way. The servants were ommanded to preach the Gospel to ll the world. The order to immerse nd to teach was not stated.

Luke 24:47-49. Jesus commanded he servants to preach repentance nd remission of sins to the world, nd to be His witnesses. Indeed here s a picture of servitude; the Lord ommanded and expected obedience.

All that we have said seems to be his. 1. The disciples of Jesus Christ were considered servants (by the mployment of at least three nouns—*iakonos, douloi, uparetai.* 2. The pecific responsibility which they held o their master were these: a. To reach the Gospel (involving repentance and remission of sins in His ame) to all the world. b. To make disciples (to persuade other men to become His servants). c. To immerse hose who wanted to be His servnts in the name of the Father, the on, and the Holy Spirit. d. To instruct the servants in all the ways hat the original servants had been aught by the Master Himself.

The offering of invocations and enedictions at social functions, the erforming of weddings, the committing of dead bones to mother earth, or pastoral counseling do not appear to me to be even faintly related to the remarks of Jesus. But o use such a personal view as a pring-board to a declaration that herefore a ministry so considered y the modern American is corrupt nd anti-Christian seems to be altogther invalid.

PART II

The second area of investigation is the analysis of the views toward "ministering" held by the Jerusalem church or the apostles in Jerusalem at least as best we are able to do so from Luke's record of the church prior to the work of Saul and Barnabas in Acts 13.

Diakoneo

Acts 6:2. This verb occurs only once in this section of Acts. The Apostles, who were challenged by Jesus to "serve" (diakoneo) if they desired to be great, now confronted a grumbling segment of the church. The care for the widows, which was the matter of supplying sufficient daily portions of food stuffs and properly applicable to the root idea of the word serve *(diakoneo),* was a demanding task. The Apostles did not believe that it was as important for them to dole out food stuffs as it was to preach the gospel. The Great Commission had struck home to the apostolic servants. Their answer to the need was, "It is not fit that we should forsake the word of God and serve tables." (A. S. V.) The apostles had been performing this ministry of waiting tables as well as the ministry of preaching and teaching prior to this time. They did not belittle the service to the widows by denying that it was a ministry at all. But, because of the demands upon their time and energy, they forsook that which was less essential to the ultimate end of their activities as Christ's servants.

Douleuo

As we noted in John 8:33 this term carried with it the connotation of the enslavement of the nation of Israel to foreign powers. So it was used by Stephen in his summarization of Israel's history. Acts 7:7. "And the nation to which they shall be in bondage will I judge, said God." (A. S. V.) This particular nation was Egypt and "in bondage" called to mind the whole picture of the opression of Israel before the exodus.

Latreuo

1. Acts 7:7. Those who were in bondage to Egypt God delivered, "And after that they shall come forth, and serve me in this place." (A. S. V.) Still this term suggests the performances of religious or worshipful deeds to the pleasure of God.

2. Acts 7:42. After the deliverance from Egypt some of the children of

Abraham turned backwards in their hearts and longed for Egypt. Stephen said that God gave these up to "serve" the host of heaven. This "serving" was explained in verse 43; it involved the adoption of the cultus of the pagan deities.

This is the sum of the references in which verbs of "serving" are recorded in the Book of Acts before chapter 13.

Let us turn to the noun *diakonia* that means "ministry" or "service." Luke used it first in Acts 1:17 in reference to Judas.

1. Acts 1:17. "Because he was numbered among us and he obtained the portion of this ministry." The definite article with the demonstrative pronoun combine to particularize "ministry." The context is sufficiently clear to necessitate identifying "this Ministry" with the entire scope of the apostolic office.

2. Acts 1:25. Here the "ministry and apostleship" are certainly connected together and refer to one and the same thing. Perhaps here we see the first stage of the development of something called a specific ministry for the Christian Church. The Apostles speak of their apostolic office as "the" or "this ministry," certainly the waiting on tables is not to be included!

3. Acts 6:1. Nevertheless, weeks or months later, the term was again used to refer to the work of distributing food. This verse reads, "and in these days when the disciples were increasing, a muttering of the Hellenists happened toward the Hebrews, because their widows were being overlooked in the daily ministry." Here "the ministry" was qualified as being a certain activity performed daily to a special segment of the church.

4. Acts 6:4. The same term, however, in verse four becomes a technical word to refer, it appears to me, to the function of preaching the word. The Apostles were quoted as saying, "But we shall persevere in the prayer and in the ministry of the word."

5. Acts 11:29. In "The Living Oracles" it is translated in this fashion, "and the disciples determined, that, according to the respective abilities of each, they should send to the assistance of the brethren who dwelt in Judea." The A. S. V. reads about like that, "and the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea." Our surprise at both readings springs from the fact that we looked for the word "ministry" or "service" to be used and we looked in vain. However, in the Greek it is there. It is right in the place where "assistance" and "relief" appeared. Again the word becomes closely attached to the idea of providing physical food and necessities for those in distress. The thought of Matthew 25 and Acts 6 certainly gives color to this passage.

6. Acts 12:25. This verse states that Barnabas and Saul had taken this relief or assistance to Jerusalem and refers to the matter as a 'ministration." *The Living Oracles* reads, "fulfilled their ministry." The word once more is *diakonia.*

We can suggest at this point that two views are present with reference to the 'ministry' in the Jerusalem church. One view is that 'the ministry' was the providing for the physical necessities of the fellow saints. The other is that 'the ministry' was regarded as the preaching activity of the apostles. At this point another observation can be made. The apostles considered the ministry of the Word as a more essential task for themselves as a result of their training and preparation and concluded that the providing of food for the stomach could be delegated to good men who were not expected to persevere in the ministry of the Word.

The word *diakonos* is not used in direct association with any individual in the history provided by Luke in

he first twelve chapters of Acts. The ord *doulos* is used only twice.

. *Acts 2:18.* Peter quoted from Joel s he preached on Pentecost. God had poken through Joel, "Yea and on ny servants and on my handmaidens n those days will I pour forth of my Spirit; and they shall prophesy." A. S. V.) Peter had explained that he miraculous occurrence was the ulfillment of this prophecy. Thus, Peter claimed for himself and the ther apostles upon whom the Holy Spirit had come, 2:3, the status of ervants *(douloi)* of God.

. *Acts 4:29.* The apostles, Peter nd John, had experienced the wrath f Jewish leaders in Jerusalem and eft the presence of these leaders who ad threatened them if they con- inued to preach "in the name of Jesus." From the rulers they went o an assembly of the Christians their own company, verse 23, may ven refer to the apostolic body) and hese prayed, "Lord, look upon their hreatenings and grant thy servants o speak thy word with boldness," A. S. V.). The servants *douloi* were sking for strength to do the essential ask of their servanthood, namely, he preaching of the Word of God.

Luke does not use *therapon* or *eitourgos* in any connection at all n his second volume. *Thiketas* ap- pears once in Acts 10:7. Cornelius, f Caesarea, responded to the direc- ion of the angel by sending two of is household servants with a soldier o Joppa to bring Peter. These men appear as domestics of a govern- mental official who were given the special task of bearing a request in behalf of the ruler of the household. It does not cast any light upon the labors of the apostles or other disci- ples at this point.

The noun *pais* was used five times in the early part of Acts. Four of the five times it was a term used by the apostles in referring to Jesus. Two of these times they boldly declared to their Jewish audience in the tem- ple what God had done for His Servant Jesus.

1. Acts 3:13. "The God of Abraham and Isaac and Jacob, the God of our fathers, glorified his servant Jesus." The word easily could be translated "child."

2. Acts 3:26. "For you first, when God has raised up His servant, he sent him to bless you in the circum- stance of each one of you to turn from your evil things."

Twice the apostles referred to Jesus as the Servant *(pais)* of God when they prayed.

3. Acts 4:27. They told God that the Jews, Herod, Pilate, and the Gentiles were against His "holy servant Jesus."

4. Acts 4:30. They continued to ask for help from God "that signs and wonders may be done through the name of thy holy Servant Jesus." (A. S. V.)

The fifth use of this word is in its reference to David, who also was called the "servant" of God by the apostles in a prayer. Acts 4:25.

Uparetas was employed two times in the fifth chapter of Acts, verses 22 and 26. In both verses the refer- ence was to men under authority of the high priest, the council and senate of the children of Israel to seize prisoners and bring them to trial or to put them in prison. The word was not used to refer to the followers of Christ.

PART III

The third area of study leads to the examination of the use of these words as related to the growth of the church under Pauline influence. Although, Paul has been mentioned already as one through whom a cer- tain contribution for the poor had been sent to Jerusalem, it was not until the events recorded in Acts 13 that Paul (Saul) became a recognized apostle to the Gentiles. In what way did Paul consider the "ministry" of Christ?

Again we will list each use of the

verb and nouns as we have done before.

1. Acts 19:22. Timothy and Erastus performed a ministry to Paul personally. "They ministered unto him" (A. S. V.). While Paul preached in Ephesus these men aided him; they had been personal attendants in charge of household duties, but it is also possible that they were helpers in the matters that pertained to the preaching of the Gospel in the city of Ephesus.

2. Romans 15:25. Paul continued to be a carrier of foodstuffs and monies to aid the poor in Jerusalem. The offerings had been taken from Macedonia to Achai for the saints in Jerusalem by the hand of Paul; these were ministered, delivered and perhaps distributed.

3. II Corinthians 3:3. An unusual context for the use of this verb is this one. Paul explained to the Corinthians that they constituted an epistle that was ministered by Paul and his companions. Here it is clear that "ministered" signified "written."

4, 5. II Corinthians 8:19, 20. These verses refer, no doubt to the same matter of which Paul had informed the Roman Church, Rom. 15:25. Titus, and the brother had also shared with Paul in the fathering of the contribution from Achaia and Macedonia for the poor in Jerusalem.

6. I Timothy 3:10. Paul suggested that the men who were to be used as deacons in the church at Ephesus were to be placed to some undefined test, then, if they pass they were to "serve" as deacons.

7. I Timothy 3:13. These same men —when they have served well as deacons were to receive a good standing (apparently within the congregation) and were to become bold in the faith. Since the verb *diakones* has several forms of labor identified with it, it seems almost impossible to identify clearly the job or jobs performed by these men. They could have been the teachers and preachers of the Gospel, they may have been those in charge of food and clothing for the poor or widows (either in Jerusalem or locally), or they could have been personal attendants to other religious leaders.

8. II Timothy 1:18. Paul pronounced a blessing on Onesiphorus who had ministered to him in Ephesus. It is not made plain what Onesiphorus had done for Paul at Ephesus, but Paul did inform Timothy that when Onesiphorus was in Rome that he "oft refreshed me." The word refreshed *anepsuxen* suggests to cool one off, to help to recover from the effects of the heat. However, Thayer says it means "Trop. to refresh; *tina;* one's spirit, by fellowship, consolation, kindnesses."

9. Philemon 13. Onesimus was profitable to Paul. He ministered to Paul as Paul was held in bonds in Rome. It would appear that he acted as a personal attendant to Paul; possibly preparing meals for the apostle and serving him. Yet, I would hasten to add, that this should not be far pressed as being the extent of his labors for Paul.

In the King James Version the term *didomi* is translated "minister," in Ephesians 4:29. The word "give" is more satisfactory at this point.

Docileuo

1. Acts 20:19. In the recorder farewell address of Paul to the Ephesian elders, Paul reviewed his ministry to them and to the Ephesian Church. He declared that he "was serving" the Lord. The labors which he performed to the Ephesians he esteemed as "serving the Lord.' '

2. Romans 6:6. As we noticed about this word in Acts 7:7 it carries the concept of "bondage" in the A. S. V. translation. Here Paul said that the union with Christ through immersion produced a state in which the immersed should no longer be "in bondage to sin."

3. Romans 7:6. When one had been discharged from law a new

state was obtained. In this state one was to "serve in newness of the spirit." It appears that bondage to God is the ultimate aim of religion, however, that bondage is to arise from a renewed spirit of the worshipper and not from the external discipline of law.

4. *Romans 7:25.* Paul served the law of God with his mind. 'Serve' here suggests intellectual comprehension of and assent to the economy of God. The word 'serve' is understood in the latter part of the verse. In this statement Paul confessed that, although he intellectually gave assent to the law of God, he nevertheless, found himself permitting the flesh to assent to the economy of sin. To serve the law of sin, I can understand in only one way, that is to yield to the doing of sin and this in some phase of life that demanded the satisfaction of fleshly impulses.

5. *Romans 9:12.* Paul recalled the O. T. illustration of Jacob and Esau, of whom it was said, "The elder shall serve the younger." To trace all the history that unfolds the significance of the word *douleuo* here, we shall not attempt.

6. *Romans 12:11.* "Serving" the Lord was one among several admonitions given by Paul to the Church at Rome. I offer as a suggestion here that the other admonitions are those affecting the relationship of the Christian primarily to each other, and that while they are doing these things they are to understand that they are "serving the Lord." If this is true, then *douleuo* has become almost synonoymous with *diakoneo* as it relates to the concern of one christian for all others.

7. *Romans 14:18.* Serving God encompasses the proper attitude toward those who are either immature or who are overscrupulous. The matter of meats was the issue in this section. The attitude that leads one to a denial of ones personal rights or a withholding of ones advanced understanding and comprehension of the Christian System is a clear cut service to God that brings approbation from God and the approval of men. Self-denial and self discipline appear equated with that activity which is called service to Christ.

8. *Romans 16:18.* It is seldom that some act or attitude is pointed out as identifying those who do not serve Christ. However, in this verse such acts and attitudes are specifically mentioned. The decisive spirit, the planting of stumbling blocks identify those who do not serve the Lord Christ. On the contrary, these practices identify those who would be in bondage to "their own belly." If we would take the opposite of this—the making of divisions to cease the removal of stumbling blocks, all of which are consistant with the doctrine which was learned from Christ would identify one as a servant of Christ.

9. *Galatians 4:8, 9.* Paul pleaded with the Gentiles to recall their pre-Christian state. In that state they were without a knowledge of God and had yielded themselves as slaves to the things which in essence were not deities. He asked them how they could consider to return to those things since they had now known God and were known by Him. To be a slave of those things suggested the complete giving of belief and practice to the various and hideous cultic practices of the Greek and Roman religions. For the most part these demanded physical observances rather than intellectual understanding.

10. *Galatians 4:25.* Paul believed that his fellow Jews who were opposing the way of the Christ were continually enslaving themselves to the law of Moses which brought death. The obedience to the moral and spiritual enactments of Moses, combined as they were with the rabbinic additions here identifies the idea of serving.

11. *Galatians 5:13.* The apostle to

the Gentiles commanded the Christians to realize that they were free from the bondage to the Law; but he challenged them to realize that this freedom impelled them to serve one another because of the great Christian concept of love. In love, the Christians were to serve each other. Again, the term *douleuo* comes to be used as *diakoneo* was used. Jesus said that His disciples, to be great, were to serve *(diakoneo)* each other; Paul explains the principles of Jesus to the Gentile disciples; they are to serve *(douleuo)* each other.

12. Ephesians 6:7. The emancipation of slaves was not the business of the apostle Paul. He demanded that a slave in the social system of the 1st Century Roman Republic should remain a slave, but should change his attitude and behaviour as a slave. The man in bondage still was to obey, but no longer to please a master to ease himself from punishment, but, was to work for his master out of a good attitude as though he was working for the Lord of his soul. Serving God was to be discovered in the serving, out of a good will, the men who socially or economically held power over one. Col. 3:22 elaborates this picture. Clossians 3:24 parallel this passage in most aspects. Yet, perhaps it is clearer. The servants were required to obey 'in all things,' those who over over them in the flesh. One is reminded of the practical wisdom of Jesus when he approved the principle Render unto Caesar the things that are Caesars and unto God the things that are Gods." God is served when Christian slaves serve by obedience their social or political masters. What a humble concept of a "Christian ministry."

13. Philippians 2:22. Timothy was commended because he personally served Paul. He served Paul as a son would serve a father. Here we recall the statement made by the Elder Brother who served his father, obeying his commandments.

14. I Thessalonians 1:9. The concept of Christian conversion embodies the connotation of serving the living God. Paul was boastful of the Thessalonian Christians and his labors because the Thessalonians had turned from idols to serve God. Submission to God is the kernel of conversion. This word incorporates the concept of action, it is not a passive submission.

15. I Timothy 6:2. Once more, this time in Ephesus, some of the members of the body of Christ were the vassels of other men. Yet, here a condition existed where even the slave owners were Christians. Paul did not demand the release of the Christian slaves; but he did demand that slaves were to serve the masters the more because both were Christians.

16. Titus 3:3. The Christian condition was one of service to God or Christ; the non-Christian state was one in which the people served "divers lusts and pleasures." Serving these things suggests the practice of such deeds as were demanded by the evil desires of the pagan community. Again it is clear that the verb *douleuo* implies an active participation in deeds demanded by the one or thing which was master of life.

The verb *epicorageo* is not translated "minister" or "serve" in the American Standard Version in the following passages: II Corinthians 9:10; Galatians 3:5; Colossians 2:19; II Peter 1:5, 11. However, in all instances except II Peter 1:5, this verb is translated "minister" in the K. J. V. It would be better translated 'supply' as is done in A. S. V.

Ergoxomai

Once this verb is translated 'minister' in the A. S. V. It referred to the activities of the priests as they worked in the temple system. Paul said that those priests who worked who "ministered about sacred

nings," could eat the foodstuffs provided by the Israelites. Priestly functions, allowable only for the descendants of Levi, are referred to. Paul was illustrating, at this point, the right that the apostles and disciples had to be supported by those to whom they preached. I offer the thought that the activity of proclaiming the gospel here corresponds to the priestly functions of offering and burning sacrifices; that it is a priestly function.

Ierourgeo

Romans 15:16. Paul identified himself as a *leitourgos* of Christ, and as a "minister," he was ministering (*ierourgeo*) to the Gentiles the Gospel of God. *Ierourgeo* and *ergoxomai* were used in the same sense—to describe the activity of proclaiming the good news.

Latreuo

1. *Acts 24:14.* Paul confessed to Felix the nature of his life. Paul identified himself as one who served God (but Paul used the present tense) after the way that was called a sect. Paul's labors were varied. He listed several things in which he had been engaged as he walked in this way; all of which are projects carried out as he served God.
   A. He believed all things of the law and prophets.
   B. He maintained hope toward God about a resurrection of the just and the unjust.
   C. He maintained a conscience that was void of offence.
   D. He brought alms for the benefit of his nation.

Latreuo also encompasses some of the ideas involved in didomi, in particular, that of carrying alms to the poor saints of Jerusalem.

2. *Acts 26:7.* Paul credited the descendents of the twelve tribes with doing service to God. Night and day they were involved in religious exercises hoping thereby to satisfy God and attain a promise of the resurrection.

3. *Acts 27:3.* Paul admitted that as a Christian he was serving God. Paul conceived all of his labors as an apostle to the Gentiles as religious acts that were well pleasing in the sight of God.

4. *Romans 1:9.* The work done to further the Gospel of Christ was the service of Paul to God. Paul claimed that this service to God was done in the sphere of Paul's own spirit. I take it that Paul was suggesting the voluntary nature of this work he was doing.

5. *Romans 1:25.* God gave some men up to their lusts. These men had "worshipped and served the creature rather than the Creator" (A. S. V.) Here "served" indicates acts done to gratify, satisfy, please the lusts of men.

6. *Philippians 3:3.* Paul spoke for himself, Timothy, and possibly for the saints in Philippi, when he explained that they were Jews (the circumcision) who were worshipping by the Spirit of God. "Worship" here translates the term *latreuo.* In the Christian religion, the work done through faith in Jesus, became 'service' or 'worship' to God that was motivated by the Spirit of God.

7. *II Timothy 1:3.* Paul, once more, wrote how he served God. In this verse he said that he served God in a "pure conscience," A. S. V. This service was inclusive of pre-Christian attitudes and deeds as well as those habits of life and responses which came because of Paul's acceptance of the lordship of Jesus. Paul, to the best of his ability, had from childhood performed the acts of religion and had maintained the religious attitudes that he considered to be service to God.

This verb latreuo is used only in the Pauline part of our N. T. to refer to that which constituted the worship of God; this worship was done in the realm of the spirit, it involved attitudes and deeds that were associated with Jesus Christ and the Gospel. I

am of the opinion that in these references Paul has not made any primary reference to the receiving and distribution of collections for the poor.

The verb leitourgeo is used two times in New Testament passages that are to be associated with Paul.

1. Acts 13:2. "Now while they were ministering to the Lord and fasting, the Holy Spirit said." Because of its connection to fasting it appears that it involved some aspect of private or public worship. Cremer says that the term leitourgeo in the LXX was used "To denote the services of priests and Levites in the sanctuary".

He adds by way of explanation of this passage, "considering its combination with *nasteuonton,* the reference can hardly be to the functions of these officers in the Christian assemblies, but is far better understood as referring to the prayers of these persons."[1]

2. Romans 15:27. The Gentiles who through the Jews had received Christ and the Gospel were in debt to the Jewish Christians. Paul said, "they owe it to them also to minister unto them in carnal things." Romans 15:25, 26 makes it clear that this ministering is related to the sending of physical relief to the poor in Jerusalem. The term *diakoneo* is used in verse 25; and it appears that at this point *leitourgeo* is used synomously with *diakoneo.* To serve God *leitourgeo* may involve praying; but to serve *(leitourgeo)* men involved giving money and food to relieve their needs.

Pareco. Only in I Timothy 1:4 is this term used to mean minister in the A. S. V. Timothy was warned not to give heed to certain discussions "which minister questionings, rather than a dispensation of God which is in faith;" (A. S. V. Here the term "minister" suggests our "give rise to", "bring about", or "lead to".

Upareteo

1. Acts 13:36. David served the coun- of God. Paul suggested that the general view of Davids life presented the great king as one who served God. No individual service or work is suggested.

2. Acts 20:34. Paul's hands had ministered to his necessities. Physical toil to provide for the needs of the flesh was a ministry.

3. Acts 24:23. Felix gave Paul much consideration as he kept him in prison. "And he gave order to the centurian that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him." (A. S. V.) Again, the word suggests the providing of food, change of garments; even possibly the writing of letters or visiting with Paul as he passed the days as a prisoner. This word is akin to *diakoneo,* except as it refers to David in Acts 13:36; for it is not possible that David was engaged in providing physical necessities for the Almighty. Obedience to God in governing the nation of Israel, I believe constituted the service of David.

Corageo. This verb has no vital relationship to our discussion, but is translated "ministereth" and "minister" in the Authorized Version, II Corinthians 9:10. The A. S. V. more clearly translates it "supplieth" and "supply".

The nouns that are used in Pauline conection we must now examine. *Dia konia*

In an earlier section we noted the use of this word in Acts II:29 and 12:25. In these verses Paul and/or Barnabas engaged in the business of carrying relief (money or goods) to Jerusalem for the poor. This business was described as a ministry *(diakonia).*

1. Acts 20:24. The ministry that Paul received from the Lord Jesus was to testify of the Gospel. The specific ministry of Paul's which Paul was given by the Lord was preaching the Gospel; however, the ministry of serving tables, of taking up relief collections, the apostle assumed with the

elief that it too, was a part of God's ork.

. *Acts 21:19.* At the close of third reat tour by Paul among primarily entile peoples he carefully reported ie facts of his labors to the brethren n Jerusalem. The things that God ad accomplished through his minis- y were significant, also, to the ewish Christians in Jerusalem. Here auls ministry appears to be equated ith his apostleship to the Gentiles.

. *Romans 11:3.* "Insomuch then as I m an apostle of Gentiles, I glorify ıy ministry". (A. S. V.). Just as the postles prior to Paul, Acts 1:25, so aul considered his real ministry to e his apostleship.

. *Romans 12:7.* The word was used wice in this verse. Among the gifts f grace that were present among ıen in Paul's day were the gift of rophecy, the gift of a ministry, the ift of teaching, exhorting, giving. Ministry is not set above these other ifts, rather it was along with them. t some points the term ministry has een applied directly or indirectly to hese other things. But here it stands s a separate catagory of gift. I be- ieve it to be identified with the Apostolic office of itinerant preach- ng.

. *Romans 15:31.* Paul referred to 'my ministry", for Jersualem. It was he gift of physical relief from Mace- lonia and Achaia.

. *I Corinthians 12:5.* "Diversities of ministrations". (A. S. V.) Rather, "there are differences of ministries". How true we have come to see that his was. The apostolic office was a ministry. Taking foodstuffs to poor disciples was a ministry. Preparing meals was a ministry, preaching was a ministry, praying was a ministry.

. *I Corinthians 16:15.* The house of Stephanas had appointed themselves nto a ministry to the saints. Pos- ibly this suggested the collection of monies and goods and a distribution of these wherever there was a need. Paul recommended that the Corin- thians all help Stephanas with this work. In verse 18 Stephanas and oth- ers had come to Paul with some supply that formerly had been lack- ing on the part of the Corinthians. This may have simply been a mission to encourage Paul with their friend- ship and love, or it may have com- bined these with a gift to further his endeavor.

8. II Corinthians 3:7,8,9. The law of Israel was the "ministry of death." Here "the ministry" refers to the product of law as viewed in the terms of what it brought to man. If the con- veying of goods from one place to another was a ministry, so the trans- mitting of a condemnation or penalty was also a ministry; and such was the case in this verse. Contrary to the "gift of death" is the ministration of the spirit and of righteousness which came through the New Covenant.

9. I Corinthians 4:1. Paul continued to speak of the ministry that all Christians receive through the new covenant just as they had received mercy. It was a ministry, a gift, the Christians were recipients of the spirit, of righteousness which in the face of serious problems enabled them to faint not.

10. II Corinthians 5:18. The evan- gelistic enterprise of the apostles was considered to be "the ministry of re- conciliation". (A. S. V.) This minis- try was God given. This ministry was specifically the activity of persuading men to become reconciled to God through Jesus Christ.

11. II Corinthians 6:3. "Our ministra- tion" was that presentation of the word of reconciliation with the en- treaty that men should act at the ac- ceptable time.

12. II Corinthians 8:4. diakonia was the gift of relief funds and materials for the saints.

13. II Corinthians 9:1,12,13. "The ministering" to the saints was relief.

14. II Corinthians 11:8. Paul con- fessed that he had, "robbed other churches, taking wages of them that

I might minister unto you." (A. S. V.). Paul's ministry to Corinth was the preaching of Christ and Him curcified, I Corinthians 2:2-5.

15. Ephesians 4:12. The Lord gave apostles, prophets, evangelists, pastors and teachers to perfect the saints. Saints who were in the process of being perfected were to do a work of a ministry. All saints were to perform a ministering work. This work of ministry was explained by Paul as the building up of the body of Christ. Although all of the details of such a ministry were not explained, yet Paul did suggest the end to which this ministry was to be directed. Work that promoted a unity with reference to the faith, work that promoted the attainment of a unity of knowledge of the Son of God, labor that prevented doctrinal looseness, endeavors that directed all to speak truth in love, these things composed the "ministry" of the saints!

16. Colossians 4:17. "Take heed to thy ministry" Paul ordered Archippus. This ministry was a gift from the Lord; Archippus was to fill it full. This ministry, I take it was the activity of preaching the Word.

17. I Timothy 1:12. Paul thanked Jesus Christ that He had appointed him (Paul) to his service. "Service" here must involve Paul's call and labors as an apostle, Acts 9:15; 13: 2,3.

18. II Timothy 4:5. Timothy, like Archippus, was commanded to "fulfill thy ministry". In 4:2-5 Paul spoke in imperatives to his son in the Gospel.. Those imperatives make it clear that the ministry which Timothy was to fill was the ministry of preaching, reproving, r e b u k i n g, exhorting, teaching. In short, it was the ministry of the Word that was akin to that in Acts 6:4; it was an Apostolic work.

19. II Timothy 4:1. Mark was useful to Paul unto a ministry. Did Paul desire to have Mark as a personal attendant in Rome? Mark had served such a function to Paul and Barnabas on the first great, tour, Acts 13:5; he was identified as a *Uparetas.*

Latrea

1. Romans 9:4. The Israelites had been particularly chosen of God; they had been glorified as a nation; they had received the covenants through the patriarchs; they had been given the law; they had received "the service of God". (A. S. V.) The service of God, I take to refer to the legislations regarding the whole Tabernacle system.

2. Romans 12:1. "Spiritual service." (A. S. V.) The present of the body of man as a living instrument in which the will of God is to be accomplished is a *latrea.*

Leitouria

1. II Corinthians 9:12. The act of taking care of the offering for the poor was a *diakonia.* The gift, the collection was a *leitourgia.*

2. Phillipians 2:17. The "service of your faith" means the sum of all Paul's energies that were expended to produce and maintain the faith of those in Philippi.

3. Philippians 2:30. Epaphroditus were highly honored titles: "my brother", "fellow - worker", fellow-soldier", "your messenger and minister" *(leitourgon),* 2:25. In 2:30 he performed a service to Paul. This, no doubt, was some particular personal aid to Paul.

There is no development or specialization of these words in the Pauline Age. The words conform to the usage that are found in the references of the Gospels or the early part of Acts. Yet we must remember that all of the Pauline works were probably written before Gospels or Acts.

As we come to the close of this part we must examine the nouns that identify the individual who performs the acts that have been identified as a ministry or service.

Diakonas

1. Romans 13:4. Governmental rulers were ministers of God. God ordained orderly civic government. Those who

irected the nations were those who elivered orderliness of civic life to nen: thus they served the purposes f God for man's life on earth. This id not suggest a personal approval f the individual rulers beliefs or norals; it did mean the sanction of he ministry that provided civil laws nd their enforcement.

. Romans 15:8. Jesus was a minister f the circumcision. Jesus came to deiver a message, a way of life, to fulill the promises to the Israelites. The cts and words of Jesus to the Jews vas His ministry.

. Romans 16:1. A woman, Phoebe, vas a feminine servant of the Church t Cenchrea. What was the labor vhich this woman performed? Did he cook for the church dinners? Did he preach the gospel? Did she administer affairs for the congregation?

. I Corinthians 3:5. Apollos and Paul vere ministers through whom people elieved. One was an apostle, the ther was not. Yet, both shared the ignificance of the term *diakonos.* What they did was the same; the reult of their actions was the same, nen believed. Preaching the Word nost satisfactorily distinguishes the cts of these ministers.

. II Corinthians 3:6. Paul and others vere made "ministers of a new covenant." (A. S. V.) The preaching of he new life in Christ and the writing f epistles concerning this new Covenant identify the labors of these servants.

. II Corinthians 6:1. "Ministers of God". (A. S. V.) Quality of life not leeds Paul spoke of in this passage. Ministers of God commend themselves in "much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live, as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (II Cor. 6:4b-10)

7. II Corinthians 11:15. Paul called attention to the fact that Satan had spokesmen and workers who pretended to be doers of righteousness. They were the counterparts to Christ's Apostles, v. 13. Ministers and Apostles here stand as equal to each other.

8. II Corinthians 11:23. Paul suggested that ministers of Christ were men who suffered for Christ. He boasted of his own sufferings and offered these as tokens of his status as a minister. All who gave oral or any kind of witness to Jesus Christ probably are to be included under the term *diakonos* here.

9. Galations 2:17. Paul rejected the idea that Christ was the giver, the transmiter of sin, since even those who had believed in Jesus still were found to be sinners. Christ, as a minister of sin, suggests that "minister" was one who gave something to someone; this something may have been entirely new and needed, or it may have been a continuation of some already possessed quality or quantity.

9. Ephesians 3:7. Paul was made a minister to preach, v. 8. Paul as a *diakonos* was to preach the unsearchable riches of Christ, to make all men see—(by the miraculous) the significance of the new age.

10. Ephesians 6:21. Tychicus was a faithful minister. He appears to have been under the direction of Paul. Paul sent him to make all things known to the Ephesians. He was to learn how the Ephesian Church was progressing and to comfort their hearts. The activities of a resident pastor was partly involved in the work of this "faithful minister in the Lord" (A. S. V.)

11. Philippians 1:1. Paul and Timo-

thy were servants *(douloi)*. They wrote to those who were identified as elders and deacons of the church in Philippi. This is the first appearance of the word "deacon" for the word *diakonos*. Overseers and servants also translate these terms, elders and deacons. This was the only time that Paul used these two groups in a salutation.

12. Colosians 1:7. Epaphras was a
12. Colossians 1:7. Epaphras was a faithful minister. Possibly he was a representative from the Colossian Church to aid Paul. In chapter 4:12, he is identified as a *doulos*. *Diakonos* and *doulos* seem to be used interchangeably in reference to Epaphras. In both references his service is first related to Christ.

13. Colossians 1:23. Paul was made a minister. His ministry concerned the hope of the Gospel.

14. Colossians 1:25. Paul, again, called attention to the fact that as a minister he was to fulfill the Word of God.

15. Colossians 4:7. Tychicus was to speak to the Colossian Church. Paul used him in the same manner for the Church in Ephesus, see Ephesians 6:21.

16. I Timothy 3:8. This was the second time that the word appeared as deason. These men-deacons-appeared as the companion workers with the overseers or bishops, I Timothy 3:1.

17. I Timothy 3:12. The third and final occurence of this translation, deacon, these men, servants, were to be chosen by the church according to a few general marks of character. Not a word as to any official function was given by Paul. It is not likely that any part of the other uses of *diakonos* can be fitted specifically into the particular uses of diakonos in Philippians 1:1; and Timothy 3:2,12. The word in these places must be understood to refer to some local situation and it is limited to some special function. Timothy, no doubt knew, as did the Ephesians, what was to be expected of these men. It is possible that these local officers were present in all the churches, but it is hardly possible that they constituted the religious authority for the congregation.

18. I Timothy 4:6. Timothy would be a good minister if he suggested the message that Paul had given to him to the brethren.

The word *doulos*, is used more often than this article has indicated. But the word as servant has been used synonymously with the other words at times.

1. Acts 16:17. Paul and Silas, Luke and others were called "servants of the most High God" (A. S. V.) by the soothsaying maid in Philippi. The spirit in her recognized the relationship between these men and God.

2. Romans 1:1. Paul identified himself as a servant of Jesus Christ. He also mentioned that he was called to be an Apostle.

3. I Corinthians 7:22. The bond servant *(doulos)* was an ordinary slave to an ordinary master. But when this ordinary slave became a Christian he was to consider that he was free, as belonging to the Lord. Yet, one who was free was to consider that he was a servant of Christ. All were Christ's servants *(douloi)*.

4. II Corinthians 4:5. Paul even preached that he was the servant *(doulos)* to those in Corinth. He was a *doulos* both to God and those to whom he preached.

5. Galatians 4:7. Non-Christians were and are servants of the rudiments of the world. But when they became sons of God this previous condition was broken.

6. Ephesians 6:6. Those who were Christian salves were to live as servants of Christ.

7. Philippians 1:1. Paul and Timothy were servants *(douloi)* of Christ.

8. Philipians 2:7. Jesus came to earth as a servant.

9. Colossians 4:12. Epaphras, a Colossian, was a servant of Christ. This man was listed along with Tychicus,

ristarchus, Mark, Barnabas, Archpus and others. Tychicus was described as *diakonos*, Mark as *uparetas* (Acts 13:). Paul and Luke also were *douloi*.

II Timothy 2:24. Timothy was instructed by Paul to refuse to entangle himself with questions that were divisive, because the "Lord's servant must not strive." (A. S. V.)

Titus 1:1. Paul again used the word servant to identify himself in relationship to Jesus.

Leitourgos

Romans 13:6. The officials of national or civic government were ministers of Gods. This word is used as synonym with *diakonos* 13:4.

Romans 15:16. The work of delivering the Gospel, Paul described as a work of "ministering". The word was used for the administration of government; now for the administration of the Gospel. Both the man who directed orderly community or national affairs and the man who preached the gospel were ministers of God.

Philippians 2:25. Epaphroditus is minister *(leitourgos)*. Paul described him as "your apostle and minister of my need." Probably Epaphroditus attended to some physical needs of Paul. This also was the work of a *diakonos*, as it applied to men, not to God.

Diketas. Romans 14:4. Here the household servant is suggested.

Pais. It was used only once in the Pauline section. Eutychis, a lad *(Pais)* fell from the window.

Acts 13:5. We have already noted that Luke described John Mark as the "attendant" to Saul and Barnabas in the beginning of the first great preaching tour.

Acts 26:16. Paul explained to Agrippa that Jesus had called him to appoint him (Paul) a minister and a witness. Certainly, is here used to refer to the appointment to the apostolic office.

I Corinthians 4:1. The Corinthians had difficulty with their ministers *(diakonoi)* through whom they believed, I Cor. 3:5. Paul informed them how they should look upon himself, Appollos, or Cephas, "Let a man so account of us, as of ministers *(uparetas)* of Christ, and stewards of the mysteries of God." (A. S. V.)

In the Pauline literature, or in those sections of Acts that are related to the apostle to the Gentiles, all of our terms are as interlaced and overlapping and as fluid as they were in the two previous divisions which were examined. Only in three places does there appear to be any certain development of a technical view of a ministry or service; these are Philippians 1:1; I Timothy 3:8 and 3:12 where the term *diakonos* is translated "deacon" and this translation is only employed where the companion word "bishop", or "overseer" also occurs.

Part IV.

Our last effort to understand how the words that are related to "minister" are used in the text of the New Testament brings us to the book of Hebrews, the General Epistles, and the Apocalypse.

Diakoneo

1. Hebrews 6:10. The Hebrew writer assured his readers that God would not forget their work and love that they had shown to his name. This work, which had been done toward the name of God was explained by the words "in that ye ministered unto the saints and still do minister". (A. S. V.). Possibly the ministering to the saints was similar to that which Jesus expected in Matthew 25.

2. I Peter 1:12. The work of the prophets which prepared the way for the coming of Christ was a ministry. What God revealed to the prophets they "ministered". The act of delivering a message was a ministry.

3. I Peter 4:10. "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God;" (A. S. V.) The use of and gift to the good of others is described as ministering *(diakoneo)*.

4. I Peter 4:11. "If any man ministereth;" (A. S. V.) Here "ministereth" is distance from speaking the oracles of God. Possible the term in this verse has reference to benevolence work.

Leitourgeo appears once in this last area of study. Hebrews 10:11. Here the references was to the priestly service of these who offered the sacrifices. "Ministering and offering the sacrifices," (A. S. V.).

Corageo appears in I Peter 4:11. Twice in this verse *diakoneo* was used. *Corageo* is translated "supplieth" in the A. S. V. *Epicorageo* is not translated "minister" in the American Standard in II Peter 1:5,11; but is so translated in the King James.

Latreuo

1. Hebrews 8:5. The Levitical priests "served" the things that were only a copy or shadow of reality.

2. Hebrews 9:9. The one who offered the gifts and sacrifices under the system of the "first tabernacle" (9:8) was called a worshipper *(latreuonta).*

3. Hebrews 9:14. The work of Christ was to cleanse the conscience from dead works so that one could serve *(latreuo) God.* Here the entire relation of life to God through Christ was pictured as service to God.

4. Hebrews 12:2. Those who worshipped were the ones who offerd sacrifices under the priestly system of the law.

5. Hebrews 12:28. Because of grace the Christian was to offer service *(latreuo)* to God; this service was associated with reverence and awe.

6. Hebrews 13:10. Those "that serve the tabernacle" (A. S. V.) referred to those who carried out the functions of the Jewish law.

7. Revelation 7:15. The great multitude out of all nations that were before the Lamb were described in the Apocalypse as those who came out of great tribulation. Now before the throne of God they "serve" him day and night. Men serve *(latreuo)* God in Heaven.

8. Revelation 22:3. The servants *(douloi)* of God and of the Lamb will serve *(latreuo)* Him.

Diakonia

1. Hebrews 1:14. The angels were "ministering spirits" *(leitourgika pneumata)* whom God sent to do a ministry *(diakomia)* for the benefit of those who would inherit salvation. The use of is the only occurrence of this adjective in the New Testament.

2. Revelations 2:19. The church at Thyatira was known for its works, love, faith, ministry *(diakonia),* and patience.

Latreia

1. Hebrews 9:1. "Divine Service" referred to the priestly functions of the priests in the tabernacle and temple.

2. Hebrews 9:6. Again, this word is associated with the priest's labors in the tabernacle system.

Lectourgia

1. Hebrews 8:6. Jesus' labors in mediating a better covenant than that of Moses was a ministry.

2. Hebrews 9:21. The "ministry" refers to the whole system of sacrifices associated with the tabernacle.

The noun *Doulos* occurs frequently in this section. Yet, the same basic ideas that we have noticed before re-occur here. The term is used in James 1:1; 1 Peter 2:16; II Peter 1:1; Jude 1:1; Revelation 1:1; 2:20; 7:3; 10:7; 11:18; 15:3; 19:2; 5:22; 3,6.

Revelation 10:7 and 11:18 refer to the prophets as the servants of God. Moses was called a servant of God in Rev. 15:3.

Therapon was used only once in the New Testament. Moses was called a servant *(therapon)* in Hebrews 3:5. No distinction was made between Moses as a servant *(therapon)* and Moses as a servant *(doulos).*

Leitourgos

1. Hebrews 1:7. Angels appear as "ministers" of God.

2. Hebrews 8:2. Jesus was called a "minister" of the true tabernacle. What the priests were to the first tabernacle, Jesus was to the true tabernacle.

)iketas. Peter 2:18. "servants" were hose whose lives were subject to uman masters.

This tedious examination leaves us n a state of confusion with many ther investigations to be made. What id the writers of the N. T. books or he speakers of the N. T. messages ave in mind when they spoke or rote about the ministry or Christian ervice?

. They did not have a limited or echnical view of Christian minister- ng.

. They did employ a specialized vo- abulary to identify each area of ctivity.

Positively.

. The early church saw all of the Christian life in terms of a ministry, first with reference to God and Christ, second with reference to the family of God, third with reference to all men. The giving of self to meet the needs of others after the pattern of the Lord was foremost in the mind of the Church.

2. We must widen our mental horizon as it respects the Christian ministry until we can match the view of the Apostolic Church, if not in the minute details, then certainly in the general concepts of service.

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[1]Cremer - 763

[1]Vincent, Marvin R.; Word Studies in the New Testament: Charles Scribner's Sons; New York, 1904. Volume I., page 292

The Dignity of the Ministry

THE DIGNITY OF THE MINISTRY

By

Orval M. Morgan

The Oklahoma City Times of June 1, 1957 carried an Associated Press release with a New York by-line in which Dr. Reinhold Niebuhr, professor of Ethics and Theology at Union Theological Seminary, was quoted as having said in "ADVANCE," official magazine of the Congregational — Christian Churches, that the Protestant ministers of New York City have been reduced "to ballyhoo helpers" in the Billy Graham campaign now in progress there. He states further that many ministers rebel against "this undignified role." Such a distinguished professor should know what is considered dignified and undignified. Perhaps his standards are the same as most churchmen of this day, but are they standards in keeping with those set forth by the greatest minister of all?

This raises a question about the ministry which must be answered at the very outset of this article. What is the ministry as ordained by Jesus Christ? In asking the question, it is admitted that in our thinking the Christian ministry had its orign in Christ. There were ministers of various kinds in the old dispensation and there are ministries in the world today, but for us who accept Jesus Christ as our all, and His church as His body, we must begin with Him who "gave some to be apostles; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things unto him, who is the head even Christ: from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Ephesians 4:11-16). Here we see not only the origin of the ministry, but its purpose and the ultimate goal. Further consideration can be given to what is commonly called the "Great Commission," or the marching orders of the King. We heard W. R. Walker suggest that this commission had six items of significance to ministers of Christ. He indicated the following:

1. It cites the authority for all ministering—Christ.
2. It presents the minister with his credentials.
3. It states and limits his assignment —preach the Gospel—make disciples.
4. It charts his territory—all nations.
5. It provides his agenda—teach, baptize and teach.
6. It strengthens and forewarns by assuring the minister of the eternal presence of Christ.

Immediately we realize that the work of the ministry is quite an undertaking. We need to consider the how of getting it done. We have asserted that we consider the ministry originating in Christ, and we also hold that He was the example for this ministry. Jesus Christ was truly a minister, certainly not a clergyman. When James and John sought prominent places in His retinue, they were told that service was the key to po-

the Lord in special ways. We have already shown that special services are of no more import to God than ordinary services, but living in a world that has its own standards, we realize that while every service is a ministry, yet there are those whose service causes them to be looked upon in a particular way.

Following the example of the greatest minister, Jesus Christ, we turn to Luke 2:52 and find a four-fold plan of development that must have been essential to His welfare. Jesus increased in stature—physical being. Endowed, as we all are, with a body, He grew strong. If any one is apt to doubt the necessity of such a body, follow Jesus in His ministry and up the hill to Calvary. The only break that came was when He fell beneath the load of the cross. That was the most dignified fall ever recorded. Jesus had no physical unfitness. He was a strong man: He grew that way. Can you imagine Jesus with ulcers? Jesus suffering a nervous breakdown? Jesus with the Monday morning "fatigue"? No, certainly not — yet who had more provocation for all of these? Jesus used His body in such a way as to bring honor and worthiness to the ministry. Need we say more to this generation?

The increase of our Lord was mental also. His mind was so under the control of God, by Christ's Choice, that it brought honor and nobility to the ministry. Jesus was not ignorant. He did not pride himself on being an "ignorant preacher" nor one who "murdered the King's English, but did not murder the King." From that day when He was found in the temple attending classes at the age of twelve, until the very last, His mind was acute and He set a powerful example for those following Him. He set a high standard. He promised that the truth would make free all who know it. The minds of men are waiting for those who by their dignity of mind and scholarship in the Christian ministry can lead them into realms of Godlikeness.

Our Lord did not omit the social aspect from His ministry. He ate with the rich and the poor, the publican and the fisherman. He walked and talked with them all, and every one was at ease. He did not seek the higher places of honor. His closest companions were those fishermen of Galilee. He was at home with Mary and Martha, with Zacchaeus, with Himself and with God. He was no social outcast nor social butterfly. He used His personality to bring dignity, honor, high repute to the service He rendered.

Last, but certainly not least, Christ increased spiritually. What a strange thing to read concerning our Saviour. But that is what the record says. How was this accomplished; was He not perfect spiritually? To grow spiritually and increase in favor with God simply means to become more pleasing to God. This Jesus did. Clothed in human flesh, subject to all the temptations, Jesus was on trial, so to speak. He knew He was to do the "will of him who sent me," but there were other calls. Power, popularity, pride—all had their pull. We learn that He grew in God's favor as He willingly did His Father's will. We read that He was made "perfect through suffering" (Hebrews 2:10). How are we to understand this today? It means that ministers today must make it their business to grow spiritually and in favor with God. Any one who serve God through Christ is dealing in spiritual things. Every servant must then "Have this mind in you which was also in Christ Jesus," which is Paul's advice. (Philippians 2:5) Again He tells Timothy to "give diligence to present thyself approved unto God—" (II Timothy 2:15). Is there need for a spiritual development among His servants? "Yes" it is the only answer to be given and this is especially true of those who are looked upon as the "ministers of the church." Some one has said that the average church has

sition. The ministry of Jesus was one of revelation. He came to reveal God as the Father, Judge and Saviour of the world. He came to demonstrate the way of sacrifice anl service. This ministry He left as a committed trust to His disciples, and they were placed under solemn obligation to proclaim the facts of His revelation and to tell the Good News where ever man is found. How then does Christ minister today? There can be no argument at this point—He ministers through His body as always. The Church is His body and the church is an assembly of the born again committed to Christ as their Lord and Master. The Christian Churches or Churches of Christ have never conceived the ministry as a profession nor in terms of the hierarchy, nor on the holy orders that look to a medevial genesis. They have believed the ministry to be a service, and any service performed by a child of God in the Name of Christ is a ministry. Any one who performs such a service is a minister. This leads to the inclusion of all forms of service, from the physical to the spiritual, from the cup of cold water to the most eloquent sermon. We see now the full import of the passage from Ephesians quoted above.

The purpose of this ministry needs some consideration. In the light of Ephesians 4 and by reference to the ministry of Christ again, we can see the divine aim. Paul puts it uniquely in I Timothy 2:4, "who would have all men to be saved, and come to the knowledge of the truth." Christ came to reveal—to reveal God as Saviour, to reveal the way of salvation, to set forth truth, to minister to all men and their needs, to redeem lost man, and present him at last to His Father. God wanted man back and sent His Son who was willing to affect the reconciliation. "We are ambassadors therefore on behalf of Christ, be ye reconciled to God" (II Corinthians 5:20). If we are looking for the dignity of the ministry, we have found it. The origin, the work, and the purpose of the ministry sets the pattern of dignity. No one was more dignified in service than our Example. If we would have a dignity that befits the calling, we need only to emulate His pattern.

In contrast, we ought to look for a moment at the popular concept of "The Ministry" as we find it in religious circles today. The pomp, ceremony, dress, and conduct of the present day ministry would be strange to our first century brethren. The modern cleric, a gentleman of the cloth, the professional religious man who calls, marries, buries, joins, and hobnobs would be a first century curiosity. Developed under this sectarian promotion have come the holy orders, the over-lords, the priests, the hierarchy with all their robes and distinctive dress, with their rings to be kissed and their personal attainments to be inordinately worshipped. On the other hand, outside this pale of influence there has developed the "independent" ministry which glories in its independency and as such has become intellectually, physically and spiritually lazy and a disgrace to the calling. Cloth will not make a minister. Education will not make a minister. Conversely the lack of neither will make a minister. Clothing when properly worn and in good taste adds effectively to any ministry! Education can and will help in developing skills and talents, but by themselves they do not make a dignified ministry. You may possess clothes and an education and be a dignified fool, or you may lack both and still be a fool!

As we conceive of this matter of dignity in the ministry, we emphasize the meaning of the term which is found in such words as nobility, honor, worthiness, high repute, honesty, well demeanored life, and truth. If this be true, we can see a wonderful dignity of the ministry in every aspect of the life and work of any one who ministers, but more especially among those whom the world calls ministers, meaning those who serve

no great spiritual leader in the modern minister. We can not go that far. We will admit that the impression left by a hot rodding, car trading, sport's enthusiast is far from spiritual. Thank God for those good, honest souls who, with less fanfare, minister in His behalf.

There is one other aspect of this subject we want to touch upon. What will bring more honor and dignity to the ministry of the New Testament people than for every servant to do exactly what His Lord requires? Ministers are in a very real sense stewards, and a steward is expected to be faithful. No steward is expected to dig up something new to add to his master's holdings. He is not expected to discover some formula that will revolutionize society. He is not even expected to give his interpretation to his master's orders. He is to faithfully execute every order as given. He thus serves faithfully and well. If you have been privileged to be served by those employed in a home for that purpose, you can tell immediately with what respect they hold their employer. Their conduct—their service is very telling. Where there is great respect, the service is perfect and enhanced with a dignity that is marvelous to behold. If this is true in life among mortal men, why is it not more so with His servants? Are we as Christians truly ministers of Christ? Do we seek to serve Him in all faithfulness and dignity?

Perhaps the best expression of the dignity of the ministry comes from the lips of Christ Himself, as He said, "but whosoever would be great among you, shall be your minister; and whosoever would be first among you, shall be servant of all" (Mark 10:43, 44). There is no assumed dignity that can match this. Here is the simple pattern of service as set forth by Christ, lived by Him and commanded by Him. That service is dignity personified. It will bring honor, nobility, worthiness, and high repute to Christ, whose we are and whom also we serve. He alone is the Master and Rewarder. His is the only work we have to do, and to do it faithfully and well is honor enough. We may rest assured, however, that there may come a time when we can hear Him say, "Well done, good and faithful servant: thou hast been faithful over a few things; enter thou into the joys of thy Lord" (Matthew 25:21). Such will cilmax the dignity of the ministry as we understand it.

Orval M. Morgan

The Ministry of Pastoral Counseling

THE MINISTRY OF PASTORAL COUNSELING

W. F. Lown

Many and varied are the tasks of the ministry. There is study, visitation, teaching, preaching, comforting and a score of other things. Many of these the minister may not like to do, and yet, if he neglects one area he has twinges of guilt. Therefore, he preserves his "ego"[1] by repressing the undesirable duties into the "id"[2] and forthwith "forgetting" those things which are painful to him.

Almost any minister today, however, will have to go into perpetual hiding to avoid the responsibility of "The Ministry of Pastoral Counseling." People do not ask their minister, "Do you like to do counseling? If you do, I have a problem I would like to bring to you." Rather, a man, woman or youth is more apt to burst into his minister's study with the frantic demand, "I've just got to talk to you awhile!" There is no graceful exit from this situation, even if the minister does not like the counsel-

ing situation. One cannot send such a person to some minister down the street, or to another part of town, who does enjoy counseling. That distraught member came to his office because he trusted **him.**

The second cause for hesitation is that one so often (and usually justifiably) feels himself quite unequal to, and unqualified for, the task. Notwithstanding all these objections, the counseling ministry if forced upon all who call themselves "ministers of Jesus Christ."

If the counseling ministry is thus inevitable, let us attack this discussion without further delay. But, lest any should feel this inevitability undesirable, or to approached with apprehension, be reminded that some of the ministry's most precious and productive moments will be spent in the counseling interview. If it is fraught with its trepidations, it is studded with glorious opportunity.

The writer would like to differentiate, if indeed one can clearly do, between several types of counseling which will confront the busy minister. There is counseling which is purely at the intellectual level. This, in our opinion, is more properly termed "teaching." There is counseling which is almost purely at the volitional level, hortatory in nature. If done on the individual level, this is personal evangelism. But the bulk of what we usually term counseling is at the emotional level.

The dictionary defines counseling by the use of several synonymn: "consultation, planning, giving advice, giving one's judgment, etc." While we find it difficult to accept the implications of some of these definitive terms, we at least arrive at some conceptualization of the word.

More specifically, Johnson[3] has defined the team, ". . . a responsive relationship arising from expressed need to work through difficulties by means of emotional understanding and growing responsibility." Carl Rogers, at whom some hurl their epithets, and others their orchids, but who, nonetheless, has contributed bountifully to the field, says, "(Counseling is) a series of direct contacts with the individual which aims to offer him assistance in changing his attitudes and behavior."[4] Again, he says, "A definitely structured permissive relationship which allows the client to gain an understanding of himself to a degree which enables him to take positive steps in the light of his new orientation."[5] Rogers, as an illustration, gives a teenage girl's evaluation of her counselor when she says, "I talk to you so I can make up my mind."[6]

Johnson[7] says that there are seven views, or ideas, of counseling. He lists and illustrates them as follows: (1) Giving advice, in which the counselor might conceivably say, "You've come to the right place when you've come to me"; (2) Patient, unhurried listening, in which the counselor would say, "Let's talk it over"; (3) The direct questioning technique, in which the counselor (almost impatiently) says, "What's on your mind"; (4) The case history technique, in which the counselor begins by, "Start at the beginning and tell me everything"; (5) The valiant comforter technique, in which we could visualize the counselor saying, "Surely now, it can't be as bad as all that"; (6) The authoritarian technique, in which the counselor implies, at least, "Don't hold back any secrets. When all this is out in the open I can tell you better what to do"; and (7) The experience-sharing technique, "I've been in the same situation. Count on me to understand and help you out."

Perhaps more helpful would be to understand the traditional dichotomy of the counseling field. There are generally conceived to be two general styles of conducting the interview. There are scores of theories, but these two general classifications tend to describe two general trends. They

re sometimes called the "Client-entered" method and the "Counselr-centered" method, or Non-directive, and Directive interviewing, respectively. While these terms may be ariously defined and generally objected to, they do explain some hings. They say that there are some who are inclined to use the interiew by placing the importance for ecisions upon the subject while thers place the responsibility for disions upon the counselor. One counelor says, "You tell me your probems and I'll tell you what to do." nother counselor says, "Let's talk his matter over and perhaps it will ecome clear to you what you must o." In one instance the subject, or lient, has been assured that the ounselor will ponder the problem, ome up with a solution, and deliver t to him. In the other case the ounselor has said that he will help he individual make a decision, but hat the decision must ultimately be hat of the subject himself. It is his writer's conviction that this latter type of interview is the only ractical type for the busy minister o undertake. What minister knows nough of the dynamics of human ersonality to assay to probe its epths and make decisions for another? Surely, only the skilled in his demanding science can be called he artisans, and we, to whom so many look as counselors because we re representatives of God, must onestly confront ourselves and know hat in this highly technical field, we re laymen!

This paper, then, shall hereinafter ecommend that the minister follow ome modification of a non-directive tyle of conducting the counseling interviews.

Although the pastor-counselor need ot be an omniscient superhuman to arry on an interview, it becomes apparent that certain qualities would e desirable in his makeup. Some of hese may be inherent, but some may be cultivated if the minister is conscious of his need of them. He will need to be well-equipped with social-sensitivity. He will have to learn to be objective, albeit warm and accepting. He must have a Christ-like respect for the individual—for the true dignity of human personality. It is not Christian to try to manipulate the personalities of others! God did not ask us to save men by overpowering them by our strong personalities. He long ago said that His power unto salvation was in the gospel. Neither it is Christian to bully a client into an emotional decision. In fact, it is impossible to do so. We may force an intellectual decision upon another, but we can not force the emotions of those about us. Again, the counselor should have as much self-understanding as possible. He should have stable emotional patterns himself. He should have keen personal insight, and a genuine and honest sense of self-acceptance.

Before we begin to discuss the interview itself, there is the matter of a natural block that many ministers have in the counseling interview. They know that Christ is the answer to all problems, and so they say to the client, "My brother, all you need to do is read your Bible and pray, and God will hear and answer you." Now, I believe as much in God's Word, and in the power of prayer as does anyone who may read these lines, but the minister who makes such a statement as the above has not understood the nature of neurosis. "A neurosis is a protective mechanism in a state of imbalance," says Wolff.[7] Dr. William Menninger stated the same thing in lay language as a part of the psychiatric film, "Out of Darkness" when he said simply, "Our minds play tricks on us." Many a fine Christian person who believes in God with all his heart, reads His Word, and prays with great diligence, still has fears, feelings and foibles which trouble him greatly. The great apostle Paul may have been express-

ing something of the same problem when he said, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Even Paul, who certainly knew that God was the answer, had his problems of behavior. Many of the people who come to the pastor for counseling have already read their Bible and prayed, but because they were still disturbed they sought his help. For him to tell them to read the Bible and pray seems to them a rejection.

Catharsis comes before medication, in many cases treated by the practicing physician. So, it is often the case that before the individual can apply the medication of God's Word, he need the cathartic experience such as a counseling interview can provide.

Time and space will not permit us to endeavor to enumerate all the causes nor the classifications of maladjustments which will parade themselves through the pastor's study in the course of one man's ministry. A word of warning should not be entirely out of order in this regard, however. Psychologists consider that there are three stages of maladjustment, the Psychoses, the Psychoneuroses, and the Neuroses. Brief and inadequate definitions of these would be as follows: Psychosis is emotional disturbance which causes the loss of contact with reality in the entire personality; Psychoneurosis is the loss of contact with reality, affecting only one phase of the personality; whereas, Neurosis is emotional disturbance in which the person does not lose contact with reality at all, but finds life a rather unhappy existence. The minister (whom, we will remember, is a "layman" in the counseling field) will do well to make no effort to counsel with those who are clearly psychotic or psychoneurotic, and should use extreme caution with those who are afflicted with a serious neurosis. If he attempts to counsel with someone whose illness is beyond the scope of his training, and that illness is accentuated, he may find himhimself confronted with court proceedings. The wise minister who tries to assist his fellows within the scope of his capacity, will find his life rich and useful.

In the light of the above, let the counselor always ask the question, "Is counseling indicated in this instance?" If the individual is not under enough stress to take the interview seriously or to accept the responsibility for decisions in the interview situation, he will do little but waste the minister's time. If he is not old enough or stable enough to plan a situation and follow it through, he will also profit little from the interview. The counselor should always try to sense the ability of the subject to make use of the counseling situation.

In the entering the interview the counselor should have certain attitudes. He must be warm and accepting; not approving nor disapproving of the things said, but accepting the person. He must be willing to listen, and listen with genuine interest and concern, not simply out of courtesy. If he does not give complete, undivided attention he cannot possibly respond intelligently to the client. He must create a completely permissive situation, i. e., he must supply the client with an atmosphere in which he feels completely accepted and in which he can express anything which may be upon his heart. The client can tell whether or not the counselor is really interested, or if he is just being polite. If he questions the sincerity, he will not tarry long, nor return. Then, too, the counselor must believe in the client. He must believe that the client is capable of carrying the responsibility for his own life. If he does not believe this he will attempt to make the decisions for the client. Soon he will find him-

elf saying, "If I were you, Henry, I ould do so-and-so"; rather than per- itting Henry to decide to do so- nd-so.

In the writer's opinion, too few f the books on the subject at hand ives us examples of what to say in e counseling situation. Therefore, at e risk of life and limb, and rushing where true artisans have feared tread, let us consider the mechan- s of the interview itself.

Obviously, there must be some de- ision on the part of the counselor s to how he will open an interview. f the client enters the room and tands in embarrassed silence, what hould the counselor say? He might ay, "Tell me your problems and I ill help you." These seem like in- ocent words, but note what they im- ly. They say to the client, "I pro- ably have the answer to your prob- m. If you will state the problem nd give me a little material to ork on, I will produce a solution hich you can take home and apply." ow, this is a gigantic promise! Sure- it would be better simply to say omething like, "How is it with you oday?" Now what does this say to he client? Very little at all, except hat the counselor is there, interested the client and ready to place him- elf at his disposal. This is precisely hat the opening remark should say o the client. It gives him the op- ortunity to begin wherever he ishes and go into whatever area of is disturbance seems important to im at the moment. Who is the ounselor to decide upon the most im- ortant matters to be discussed in he interview? It would be like a hoemaker insisting on fixing one art of a man's shoe, when another art was pinching the man. It would ppear that the owner of the shoe ould be best qualified to decide here the hurting was. So, surely the lient should be permitted to discuss hose aspects of his own life which re grieving him.

Let a word be said on the matter of referral. Many a well-meaning church member has said to the minister, "Preacher, John and Mary are having a little trouble. Why don't you go over and see if you can help them iron it out?" I have talked with ministers who made the mistake of doing this. If John was large enough, or angry enough, the minister was probably ejected from the house. Several ministers have told the writer that in such situations they were told, "If we decide to air our family troubles to any outsider, we'll let you know." It is far better for the minister to say to that well-meaning church member, "Then would you please get John and Mary to come to me with their problem and I will be happy to talk it over with them." If John and Mary are in enough trouble to need help, they will take the help of a counseling situation. If they are not, they will resent the intrusion.

Again, beware of trying to counsel a plurality of clients. Do not attempt to counsel with John and Mary together. The result will likely be that the minister will find himself in the no-man's-land of domestic warfare. Let him greet them, if they come to him together, and then suggest that they come in to see him one at a time. If the other is present, each will feel the need to defend his pride and bolster his ego.

Very easily in the interview, whether verbalized or indirectly inferred, it will become necessary to "structure" the interview.[8] By this we mean that the client should be led to understand that the interview belongs to him. He may talk about the things he desires, and they will be accepted. An attempt will be made to understand whatever he may say. No judgment will be made. He will not be scolded nor reprimanded for his remarks. The counselor will not make his decisions, but will make every effort to help him make his own. For example, the situation might come

about in this fashion:

Client: Now this is my problem. Please tell me what I should do about it.

Counselor: I realize you would like me to tell you what to do, but if I did, you might find later that it was not the decision you wish you had made. Really, I have no right to run your life for you, and I don't want to invade upon that privacy. We both know that you will have to make the decision in the final analysis, but perhaps I can be of help to you here while you make your own decision.

This response is designed to be warmly accepting, but to clarify to the client that he must accept the responsibility for his own decisions. Indeed, the only problem many clients have is that of taking the responsibility for making their own decisions! The counselor will do such a one a grave injustice by submitting to the client's pressures to make his decisions for him. When he leaves the counselor, whom he has been using as a crutch, he will be as incapable as ever, indeed, perhaps more so, of governing his own life and affairs. Such structuring as the above example will help the client to see that he must "face up" to life's responsibilities and decisions. It may be necessary to "structure" the interview several times in the course of an hour.

The minister is not a psychoanalyst, he is a minister of Christ. Because of this, and of the nature of the difficulties of those who come to him, many, if not most, of his counseling contacts will be single-interview contacts. That is, many of those who come to him will find help in the interview, and will not find it necessary to return. There are, to be sure, some whose burdens bow them very low, and who feel the need to return several times, but there will be more who come only once or twice. Let us now consider the general trend that the interview or interviews is almost certain to take.

First, of course, the client comes for help. He may say so tearfully or timidly, openly or guardedly, but if he has come for help, he will say so. Soon it will become necessary for the counselor to define the nature of the counseling situation, such as in the example of structuring cited above. Now, the counselor must encourage free expression. This is probably best done by the counselor's attitude than by his words. The client can "sense" whether the atmosphere is conducive to free expression. Then the real business of the interview begins, with the client "stating his problem". It is important here to examine one's philosophy of counseling. Do we want to place the emphasis on the "problem" or on the person? It seems thoroughly consistent with Christianity, and with our Master's manner of dealing with men and of loving men, to say that the important consideration of a worthy minister is the man who sits before him, not his problem. Let the minister, then, listen to the man, not to some superficial problem. saying, not just listen to the pretty joust he has had with his mother-in-law. What is he really feeling? What are his emotions? The real challenge of counseling comes in at this point. Can the counselor see through the deceptive maze of petty problems into the real emotional upheaval which is being dramatized before him? If he can be thus sensitive, let him *accept*, *clarify*, and *reflect* these feelings back to the client. These three words should be the decoding device which the counselor uses constantly. Let us illustrate. Johnson gives the example of a young minister who has preached for three years but who is troubled about his ministry. He comes to an older minister:

Client: Do you think I'm cut out for the ministry?

Counselor: You have some doubts about yourself in this work?

Client: My father wanted me to be

a minister. He wouldn't let me do anything else.

Counselor: Your father had it all settled for you?

Client: Not openly. He always insisted it was my decision to make, and whatever I decided would be all right with him. But I could tell he would be heartbroken if I should choose anything else, and not wanting to break his heart, I had only one thing to do.

Counselor: So you decided to be a minister to please your father.

Client: Well, not altogether. There were things about the ministry that interested me, I believed in what the minister stands for, and I knew there was a desperate need for someone to care what happens to others.

Counselor: But you felt pushed. You wanted to be free to choose something else if it appealed to you more.

Client: In one way I wanted to carry on father's work, and in another way I was tired of his hand on my shoulder and his word of authority in my ear. Hadn't the time come for me to lead my my life?

Counselor: So you wonder if it's your work after all.

Client: And then my wife has not been too happy in the parsonage-

Counselor: It wasn't her decision either then.

Client: It was me she chose, and if I was able to be a minister, she would take me for better or for worse.

Counselor: And it turned out to be some of both, until you wonder which is on top, the better or the the worse.

Client: (Pause) The real problem is me, though. She is willing enough to do her part. If I would put everything I have into the ministry, things would go along, and we would all be happy. It's funny I am so undecided. What makes me this way?

Counselor: Your father is behind you, and your wife is beside you, but in the middle of everything is you.

Client: Yes, that's it. And if I could believe in myself more, I would have no trouble with my job.

In commenting upon the above fragmental interview, Johnson goes on to say, "There are several things to note about this interview. The pastor is free from judgmental attitudes, he accepts the young man with no need to coerce or threaten him, and consequently there is a permissive atmosphere of open communication. The counselor responds with genuine respect; he feels what Ned feels and understands what he means without probing or prying questions. As they talk freely together, the tangled emotions are released and unraveled, until they slip into proper place in truer perspective. As clearer insights develop, they are accepted and affirmed by the pastor with thoughtful appreciation. When Ned has progressed through open expression to identify the problem in himself, he will want to explore the causes of his inferiority feelings with the counselor, define the alternatives to be chosen; and take added responsibility for the kind of inner growth that will lead to effective action."[10] It should be noted that Johnson uses the term "responsive counseling" in preference to "non-directive" counseling", for he shows that there is the element of direction in non-directivism, and that the client-centered technique seeks to respond to the client himself.[11] Hiltner prefers the term "educative counseling".[12] It is important that the counselor *accept, clarify,* and *reflect* the basic feelings contained in each statement the client makes.

It may be helpful to alert the counselor to the general trends which client attitudes will most surely take during the interview, or series of interviews. Rogers[13] declares that rec-

ords of interviews show an almost unwavering tendency to adhere to the following progression: the early feelings will be exclusively negative; then will come feelings of ambivalence, or those wavering between negative and positive emotional content; this gradually emerges into more and more positive feelings; insight begins to develop next, and with it, clarification of choices, positive actions, increasing insight and increasing independence. It is at this point that the client begins to terminate the interview, or interviews.

In regard to the termination of an interview, it may be helpful to the busy pastor, (to say nothing of the therapeutic value to his client) to suggest the matter of holding to a time limit. It may be wise, at the beginning of the interview, to set a limit by saying, "Let's see, it's two o'clock now. I have until three that I can talk with you." Let it not seem cruel that the minister is not willing to give his entire afternoon to one in need of assistance. The client is apt to understand that the minister has many other people with problems, and so will not likely resent the limit, but the real value is in placing another responsibility upon the client—wisely. If there is no stated time limit the responsibility of using an hour he may consume the entire afternoon and never bring himself to discuss anything particularly significant. If he knows that he will have to finish by three o'clock he will not waste his own time with trivialities. Often the client will try to force the counselor to spend longer with him. He may feel a need to lean upon him longer, or he may find a sadistic thrill in dominating other people's scheduled time. If the minister will firmly but kindly terminate the interview at the appointed time, he will retain the respect of the client, and teach him a lesson in responsibility as well.

Lest this termination seem harsh, let it be hastily said that the interview should be terminated in the kindest possible way, leaving the situation that the client may feel free to return at a later date if he so desires, but at the same time, leaving the decision to return entirely up to the client. This becomes another important lesson in the assuming of responsibility. To point up the importance of this matter, may we illustrate. Suppose that as the client left at the close of his first interview, the counselor should say, "Now, Joe, I feel you should come back to see me in a few days. Why don't you come in Friday at three?" Now when Joe returns he can say, "Well, preacher, you told me to come back. Here I am. What did you want to tell me?" Can we see that this has nullified all that may have been accomplished in an earlier interview? The counselor had earlier told Joe that he should talk about whatever was on his heart. He had placed the responsibility for the subject matter directly upon Joe, where, indeed, it belonged. Now Joe can come back and say, "Counselor, you apparently wanted to give me some advice, or tell me something. Now *you* take the responsibility for the interview. I'll listen while you solve my problem." This defeats the entire principle of the counseling interview, as this writer envisions it.

Another problem quite akin to this is the problem of the broken interview. If the client is late to an appointment, or if he breaks an appointment, the counselor can destroy the entire structure by calling on the phone, or calling at the home to inquire as to the reason for the broken appointment. It has the effect of saying to the client that the counselor is taking the aggressive. In the next interview the client will slump back into a passive attitude expecting the counselor to assume the responsibility of the interview. "But", some will say, "If you don't go out after the client who breaks an interview you may lose him". May we be quick to reply that if he is not under the pres-

re of his problem enough to keep appointment there is real cause to ubt that he would accept the res- nsibility of the interview. To put it ntly, if he is not troubled enough come for the interview, he would t use the interview advantageously the counselor were to force his ming. Again, if he is under pres- re by his difficulties, he will come a later date, and the counselor will glad he waited. We cannot possibly eremphasize this matter of insist- g that the responsibility of the in- view be laid upon the shoulders of e subject.

This next matter, which is again sely connected with the above, we proach with caution. There is dan- r that some may misunderstand. ne matter of which we speak is that whether to close the interview th prayer. Some ministers insist on it, others never do it, and still hers try to use their best judgment the moment. For the purpose of is paper, may we say that the mat- r should continue to be one of the rsonal preference of the counselor. owever, whenever the minister does se the interview with prayer, let m be cautious not to take the res- nsibility for his own actions and cisions away from the client! Sup- se the minister should conduct an terview in which he had repeatedly fined the counseling situation to be e in which the responsibility for hat was discussed, decisions that ere made, etc., was to belong to the ient. Then in the closing prayer he ould pray, "Father, take this man's oblem and solve it for him." The an might well say to himself, "All have to do is sit back and let God ork this out. I need not worry about is responsibility for my decisions which the counselor was speaking". he writer personally likes to close ith prayer in which he prays that e Lord will bless and aid him in ac- pting his lot in life and the respon- bilities which it brings. This, it ould seem, calls the Father into the case without asking him to assume the responsibility which He Himself wants man to assume. Jesus was willing to raise Lazarus from the tomb, but He expected the bystanders to roll away the stone. God will do what we cannot, but He expects us to do that which He has enabled us to do and commissioned us to accomplish.

In the opinion of the writer the biggest problem in counseling is the counselor! Particularly in the early experiences of the interview he feels insecure himself in the situation, and so finds himself the victim of a vicious inner circle. He thinks, "I am doing poorly", whereupon he becomes less and less sensitive to what the client is really saying, actually does do a poor job of clarifying and reflecting the client's responses. If he can put his mind upon what his client is saying—actually become engrossed in what the client is saying, yea, rather what he is *feeling*—he will lose himself in the rapport of the moment.

No paper on this subject could be quite complete without mention of the concept of "empathy". May devotes an entire chapter to what he calls "Empathy—Key To The Counseling Process". In it he says[14] "Empathy" comes to us as a translation of the word of the German psychologists, "einfulung" which means literally "feeling into." It is derived from the Greek "pathos", meaning a deep and strong feeling akin to suffering, prefixed with the preposition "in". The parallel with the word "sympathy" is obvius. But whereas sympathy denotes "feeling with" and may lead into sentimentality, empathy means a much deeper state of identification of personalities in which one person so feels himself into the other as temporarily to lose his own identity. It is in this profound and somewhat mysterious process of empathy that understanding, influence, and the other significant relations between persons take place. Thus in discussing empathy we are

considering not only the key process in counseling, but the key likewise to practically all the work of preachers, teachers, and others whose vocation depends upon the influencing of people". One is reminded of the old minister who had maintained a constant vigil at the bedside of a dying friend and brother in Christ. When the soul at last fled and the widow dropped to her knees weeping, he likewise fell to his knees and cried out in prayer, "O God, we are widowed". He had completely lost himself as he had become identified with the grief of another. The counselor must do this. He must feel that pain. He must know that heartache. He must sense those inner surges. Yet he must maintain an objectivity which will permit him to mirror the emotions of his client.

If we can know what happens in the counseling interview which is actually of value to the client, perhaps it is this. How often have we said, "If we could just see ourselves as others see us." It happens in the suffessful interview. The client pours out his heart. The counselor listens, accepts, clarifies, and reflects back to him those emotions. In effect the thing that is happening is that the client is laying his emotions out in bold display and the counselor is holding them up before him so he can see his own feelings objectively. Having once had this more objective view of himself, he can gain insight and make decisions and plans with far more accuracy than he could otherwise do. The counselor has made no judgments nor decisions. He has simply provided an understanding heart—he has been a sounding board, so that the subject might see himself as he is and as he would like to be.

Probably the most difficult thing to do in the interview is to keep alert enough to see through the tangled web of deception which the client has built around his emotions into the true feelings which are contained in the confused, frustrated conversation. There is such a temptation to caution, warn, disapprove, judge, advise, and most of us have given way to all of these. But these devices only serve to drive the subject into retreat, to defend his neurotic stronghold. He feels rejected already and if the counselor begins to "lecture" or "preach" to him, he may simply be convinced that everyone is against him. But if the counselor can accept, understand, and provide an atmosphere in which he understands that he is loved, understood and accepted, he will pour the poison out of his soul so that the medicine will work.

Obviously, Jesus did not declare his preference as to a method of counseling, but it is interesting to see that in His interview with the woman at the well of Sycar,[15] many of the aforementioned phenomena occurred. First, Jesus opened the interview in a noncommittal manner which permitted the woman to speak of whatever she wished: "Give me to drink." The woman responded with strong negative feelings: "How do you a Jew, ask a Samarian for a drink?" and again later, "Are you greater than our Father Jacob?" Jesus did not become defensive, He did not scold, judge, or preach to her, although He was the only one ever to live in the world who would have been qualified to do so. Her feelings became positive as she cried, "Sir give me this water." Insight and decision came within her as she ran back to the city, more and more seeing herself as she really was, and saying, "Come, see a man who told me all that I ever did. Can this be the Christ?" And how the Master Counselor reflected the real reward of the counseling interview as He said to his disciples, "I have meat to eat that ye know not of".

Let all who counsel do so, not for the love of counseling, but for the love of the distraught soul, and for our Lord.

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[1]"Speaking for the Master" by Baxter, p. 1, Old paths Book Club Press

[2]Basic Principles of Speech, by Lew Sarrett and W. T. Foster, Houghton Mifflin Co., P. 14ff.

word "ego" as conceived by Freud was that portion of the personality which controled the conscious system.

term "id" as used by Freud had reference to the portion of man which was in control of the the subconscious, which he called the "boiling cauldron."

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nson, Paul E., Psychology of Pastoral Care, New York: Abington Cokesbury Press, 1953, p. 69ff.

7Wolff, Werner, What Is Psychology, Grune & Stratton, New York, 1947, p. 257

8Rogers, Carl R., Counselong and Psychotherapy, New York: Houghton Mifflin Company, 1942. This entire book is given over to this type of interviewing. It is recommended that the reader secure a copy if interested in this technique.

9Johnson, op. cit., p. 72.

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11Johnson, op cit, p. 100

12Hiltner, Seward, Pastoral Counseling, New York: Abingdon Cokesbury Press, 1949, p. 97

13Rogers, op cit, p. 80 ff.

14May, Rolio, The Art Of Counseling, New York: Abingdon-Cokesbury press, 1939, p. 75.

15John 4:7ff

The Ministry of Speech

HE MINISTRY OF SPEECH

By

Ralph M. Dornette

'We live in an age when one of e most basic requirements for suc- s in any field is the ability to ak well. Those who take the trou- to master the art of speaking are ually persons of influence and wer. Every world leader has ched his place of eminence be- ase he had the ability to talk and persuade people to follow his ideas l ideals. Men in every walk of e find it necessary to have this me ability. . . The executive, the nker, the doctor, men and women business, all are called upon to press ideas effectively. It is im- rtant, therefore, in the most im- rtant work on earth—the Lord's rk, — that men and women be able speak effectively."[1]

In a world where there are so many o would pervert to selfish and base ds the God-given ability to speak, ere is an urgent need for more ained Christian speakers. Indeed it difficult to understand why we have own accustomed to the thought at the best speakers must be dedicated to Hollywood, radio, or television. The best talents entrusted into the hands of men should be dedicated to the task of persuading men to follow the Master. Be that as it may, even though many see the need for more trained speakers in the Lord's work, there are only a few who are actually working to achieve greater skill in speaking.

An old adage states, "Clothes make the man." This is certainly far from the truth. Many a heart pure as gold has been found under tatters and rags. On the other hand, those who may be considered as the "best dressed" men may possess a heart as corrupt as sin itself. One thing we can say with confidence, however is that "clothes make the man more confident." In the realm of communication, speech represents the clothes with which we dress our thoughts. The exalted thoughts of the Christian system ought to be dressed in clothes befitting the dignity and importance of the message. A flippant disregard for proper speech bespeaks a lazy, undisciplined mind.

Premier Salisbury once said, "In these days, whether we like it or not, power is with the tongue, power is with him who can speak." It was

true in his time and it carries more force in our modern era of multiplied means of rapid and mass communication. It is now recognized that the end of an education is not the mere acquisition of knowledge. The mind is not a static affair, i.e. a resevoir to be filled with facts. It is not what a person knows, but the use that he makes of his knowledge that gains for him prominence in the various walks of life.

Lowell Thomas, famous radio commentator, has said: "As I look back on it now, if given the chance to do it all over again, and if obliged to choose between four years in college and two years of straight public speaking, I would take the latter, because under the proper direction it would include most of what one gets from a four year liberal arts course, and then some."

There is some misunderstanding as to the nature of public speaking, due largely to the character of much of the instruction in the subject a generation or so ago. Too much emphasis was placed upon elocution and oratory. The training was chiefly in declamation with the result that students acquired the fine art of saying nothing with a great display of eloquence. Form was placed above content. Manner was considered as more important than matter.

Public speaking is not only an expressive art; it is a communicative art. Good public speaking consists in establishing between the mind of the speaker and the minds of his listeners the same relationship which exists in animated conversation. Good public speaking, so far as its basic nature is concerned, is simply enlarged dignified conversation. What we say is still conversation, but the size is enlarged somewhat over that which was needed when our listener was directly in front of us.

Nothing has done more to hinder true progress in voice training for speech than the belief that it leads to an artificial nicety of expression. There should be not hint in voice training properly presented and founded upon soundly established principles of anything suggesting the arty, or the superficially cultivated. The trained voice that calls adverse attention to itself because it is unnatural has been improperly trained. There is nothing inherently incompatible with ease, simplicity, and naturalness in such characteristics of good speech as smoothness of phrasing, purity of tone, and clearness of diction.

One of the most practical approaches in the field of speech has been the publication of two professors from the Northwestern University Department of Public Speaking—Lew Sarrett and W. T. Foster. The entire treatment of the subject under the title "Basic Principles of Speech" is prefaced by a simple presentation of the "Seven Basic Principles of Speech":

1. Effective speech is not for exhibition, but for communication.
2. Effective speech has for its ultimate end the winning of a response.
3. An effective speaker uses the techniques of speech in order to bring attention to a high point on the response he seeks.
4. Effective speech is disarming in its apparent spontaneity and artlessness, its ease and simplicity.
5. An able speaker is an able person, in a good emotional state with a good attitude toward himself and his audience.
6. Impressions of the speaker are derived from signs of which the audience is often unaware.
7. Effective speech results in part from free, properly motivated bodily action.[2]

Great care should be taken to establish voice training upon a solid, practical basis of common sense. It is too easy for a voice student to acquire the notion that vocal training is merely a specialized form of fine art, quite suitable for acting, reading, or public speaking, but hav-

ing little to do with real life. The thought of taking good speech home with him may never enter his head. Yet it must be obvious to anyone who has thought the matter through that good use of the voice and speech must become an integral part of the individual personality if it is to have any real value to him.

By vocal expression one can project his personality and increase his influence. He can cause people to think and feel the way he thinks and feels by the way he explains his reasons. No wonder speech plays such an important role in the ministry! It is of the utmost importance that the minister of the Gospel utilize every talent entrusted to him. How tragic that so few have attempted to develop them to the full. The musician expresses himself through music, the artist on canvas, and the architect in the construction of great bridges and beautiful cathedrals. Not everyone can express himself through painting, music or architecture, but everyone can learn to express himself through speech, for speech is a universal means of self expression. Therefore let us use this tool we hold within ourselves and develop our skill in the proper use of this divine endowment.

Ideas are more powerful than armies. The success of Hitler's psychological assault upon the countries which he conquered proved that. "The power which has set in motion the greatest avalanches in politics and religion has been, from the beginning of time, the magic force of the spoken word—that and that alone." These words were spoken by Adolf Hitler who then, by the use of the spoken word, proceeded to set in motion the most destructive avalanch of all time.

The spoken word has become the most effective means of expressing ideas. When a speaker stands before a crowd of people and speaks to them face to face, he not only has the benefits of all the rich tone modulations, but he also has the advantage of facial expression and bodily gestures. The kindly eye flashes his expression and the vigorous gesture reinforces it. The listeners are unconsciously influenced by the forces of his personal magnetism.

It is a source of personal concern to the writer that many who have dedicated themselves to the greatest work in the world—that of proclaiming the message of salvation to a lost world—give little or no consideration to the matter of clothing their ideas in the proper words and expression. Surgeons into whose lives are entrusted precious lives are required to attend pre-medical training before their regular college course. This is later followed by a term as an intern. This training is required because one slip of the scapel may readily result in death. It is the business of the herald of salvation to operate upon eternal souls. By argument a fortiori since the soul is more important than the body, the skill of the preacher should be greater than that of the surgeon. One slip of the Sword of the Spirit may not only mean death, but infinitely worse, may mean that the soul will go into eternity without God. The duration of physical existence is only three score years and ten. But we are dealing with the eternal soul. A course, flippant presentation of the eternal truths of God is a dangerous hobby in which to indulge. By a wrong word or improper tone inflection, we may alienate an eternal soul from the kingdom of God. It behooves each one of us to give diligence to not only say the right thing, but also to say it in the right manner and right spirit. Our business is that of "speaking the truth in love" and that requires the very best that is within us.

The voice box is part of the temple of the Holy Spirit and should be used to glorify God. Improper use of the vocal folds can cause permanent damage to this God-given blessing of life. Many have been the occasions of

tragedy when a man with exceptional intellectual ability and a heart of love has been forced to stop preaching because his vocal mechanism has been abused. What irreparable loss has been caused to the Kingdom of Christ as a result is not able to be estimated in this life. It should sound a stern warning to others, however, to develop healthy habits of public speech lest their testimony for Christ also be silenced.

This deep concern for the speech of ministers has been sounded by great men of God in all ages. May I take the liberty to quote several examples?

"The main tool to be used in the delivery of your sermon is the voice. See to it that you keep your tools in good order as workmen approved of God who need not be ashamed! The minister is under moral obligation so to train and so to use his throat and other vocal organs as to avoid all sore throat, colds and hoarseness which always diminish where they do not actually destroy effective delivery." — Charles Reynolds Brown.

"The proper management of the voice is of great importance. The preacher should aim to speak with sufficient force to be distinctly heard by the audience. . . Care should be taken that the pitch should be as nearly as possible the ordinary tone of conversation, as this produces less weariness, and allows a greater range of compass both above and below. This variety is essential to prevent injury to the vocal organs, and it relieves the monotonous utterance which becomes very unpleasant to the congregation. This ordinary pitch with variations both above and below, gives the character of naturalnes. Distinctness of syllabic utterance imparts the quality termed penetration, or of carrving the sound to the greatest possible distance without intermingling with other sounds." —Simpson.

"And yet I cannot but hold that one whose most prominent function it is to use his voice in a large assembly, must not be a man of either obscure or feeble utterance. His words should be both clear and loud, that the illiterate and the elderly may not be left in doubt as to his meaning." —Crosby.

Good speakers are made rather than born. It takes time to develop one's speaking ability. Often it is said of an eloquent person that his speeches seem to be a product of inspiration. Should the secret of his success really be known, you would find that the formula of success was 90% perspiration and 10% inspiration. There is no easy road to success. That we might become more effective in our presentation of the Word of God should be the continual subject of our prayers.

A man should not be a preacher because he has to say something, but rather because he has something to say. The message we have to present is vital to the souls of all men. The message is not a matter of indifference. It is a message of persuasion. Persuasion is a very vital force in speaking. It is used mainly in the introduction and conclusion of a speech, but may also be found in the body of the message. The highest level of persuasion is that of reasoning. In this type of speaking, the speaker gives others the account of reflective processes (thinking) which he went through in reaching his conclusion. The second level of persuasion is that of authority or evidence. A speaker often appeals to the authority of the crowd, the authority of prestige, or the authority of people. The lowest level of persuasion is that of hidden inference. The study of appeals at this level takes one into the psychological jungle of bias and prejudice, where beliefs are formed and retained with little or no assistance from logic or evidence. Realizing that this is true, it is not strange then to behold a sign in a restaurant as I did recently which read: "My mind is made up

Please do not confuse me with facts.

As difficult as it may sometimes seem, it is our job to persuade men. The difficulty in persuading men is born of the fact that man is rarely logical in his beliefs and behaviors. We are moved mainly by forces other than logic when we make many decisions. Usually, the logical decisions that we say we make were made under the power of persuasion and the line of reasoning was manufactured later in an attempt to justify our position. Men have used the power of speech to persuade men to do many things. Why have we been so long in learning the powers of persuasion in order that we might utilize them in persuading men in the most important matter of all? Someone has said, "Give a man the power to do a thing and a sufficient psychological drive to do it, and he will do it." Persuasion is a method whereby a speaker induces an individual or an audience to believe or to act by implanting a wish to do so; by driving at a deep hunger, emotion, or habit that intensifies that wish; or by touching off some other psychological spring of human action. Quintilian, a Roman rhetorician, said, "Proofs, it is true, may induce the judges to regard our case as superior to that of our opponent, but the appeal to the emotion will do more, for it will make them wish our case to be the better. And what they wish, they will also believe." Knight Dunlap, an authority in experimental psychology, adds this word of testimony, "But after all, the logical appeal in a great majority of cases is a minor factor in a large complex . . . The class of people to whom the logical reasons for the acceptance of ideas are paramount is a small one, comprising the class properly called scientists; and that even among scientists the logical procedure of 'scientific method' is by no means the sole motive to the acceptance of ideas is well known. . . . The influence of desire in bringing about an acceptance of an idea is exhibited by all men, and in the case of society at large, is far greater than that of logical processes."

In the Christian concept of persuasion, it should be remembered that persuasion should augment argumentation. It should move the convicted person to action. It is a well known fact that multitudes today are convinced they need to do something concerning their soul's salvation. But they have never been properly motivated to do the necessary thing. They need to be persuaded to action. Naturally, persuasion should not be in contradiction to conviction.

A speaker may do a surface job of becoming a polished speaker; but this rarely fools anyone. There is only one way to power on the platform; and that is the long way of self-development through study, hard work, self-denial, experience, strengthening of moral fiber, and exposure to great books and great persons.

Effective language has four characteristics of good style; accuracy, force, suggestiveness, and ease. Most speakers are lazy. They select the first word that comes to mind, usually a word which is drab and inexact. Inevitably, their language only approximates the thought and feeling which they wish to express. An effective speaker uses words which denote and connote his meaning with precision; he rejects words that are not fairly accurate. If a speaker constantly strives to gain accuracy through the usage of specific words, he not only makes his meaning clearer to others, but he forms the habit of compelling himself to clarify his ideas in his own mind.

Force may be achieved in part through economy in the use of words. Force is lost through the habitual use of rather qualifying words as "very," "exceedingly," "sort of," "kind of," "rather," etc. Force is gained by the skillful use of antithesis and balance

in sentence structure, climax, short words, concrete words, specific words, and by avoidance of round about modes of expression.

Suggestiveness means the power of words to stir up the imagination. Suggestive words not only communicate precise meanings, but also call up associated meanings. Consider the different connotation of the words "house" and "home," and the words "woman" and "mother."

A speaker who has acquired the ability to be at ease has gained a vital element of force. A lack of ease is immediately noticable though it may be noticable only on the fringes of attention.

Good speech is more important to our present generation than it was to our parents. It grows more important each year. Our forefathers faced the challenge of taming a new continent with gun, ax, and plow. Good speech was of little help to them. But now the frontier is gone. You no longer need a gun to provide your food, and fewer and fewer of us use the plow. Today we use different, finer tools. With the coming of modern modes of communication, the telephone, radio, and television, our opportunities to speak for Christ have been multiplied a thousandfold.

Speech was used in the first century presentation of the Gospel. Through the power of Peter's speech on Pentecost, three thousand souls were ushered into the newly established Kingdom of God. Those who returned home from the Pentecostal celebration in Jerusalem did not become mute in their testimony for Christ. Churches of Christ sprung up all over the Roman world. How was this accomplished? Through the power of speech. Deacons preached! The Scriptures inform us that the Christians who were scattered abroad in the early persecution went everywhere **preaching** the word.

Today, we are possessors of many advantages unknown to the church of the first century. Transportation to the unreached no longer must be accomplished on foot. We even have at our disposal airplanes which travel in excess of the speed of sound. Why should we not use these media to hasten the spread of the testimony of Christ? By means of the radio, our congregation may be multiplied many fold. Television opens a new era in the proclamation of the Gospel. Well did Jesus express it when he said that the children of darkness are often wiser than the children of light. Manufacturers have long recognized the power of these means of communication to promote the sale of their wares. When will God's people recognize the potential that is latent in these means of communication for the advancement of the cause of Christ? Churches need to think big and undertake big things for God. Surely, it costs money to utilize these things, but who can place a monetary value upon a lost soul which has been brought to Christ?

Many are the churches of our present day who have the potential, if their stewardship accounting were truly what God wanted it to be, to launch out in the field of Television on the local level. By this means, we could see the true, unadulterated message of Christ presented without watered down presentations of the plan of salvation. We lament that the Bible plan of salvation is not heard on many religious programs. But what are we doing about it? Should we not translate our laments into action? Churches need to present the Gospel message of Christ to the homes of their communities. This can be accomplished by piping the message into the homes by means of radio and television. However, such a program should not strand the interested listener high and dry. The program should conclude with an appeal to action. Urge the listener to surrender his life to the Christ. Why not give him a telephone number to call right then? Have several phones

nstalled to receive inquiries from nterested listeners. Secure their ames and addresses and have ready eams of personal workers who will o to those homes at that very our to teach them the way of the ord more perfectly and bring them o a scriptural acceptance of Christ hrough confession and baptism. here is no reason why New Testaent Christianity should be limping long on horse and buggy abilities in ur present jet age. The power of peech has been multiplied manyfold. Ve have not been ready to meet the hallenge. The truth of the Gospel eeds presentation to win people. How ng will it be until we learn to use ll things to the glory of God? Let s not be guilty of consigning the se of radio and television to a presntation of a "faith only" or "divine healing" version of Christianity. Let us arise and meet the challenge. Let us launch out in great undertakings. Let the church be the church. Take the message of Christ into the homes of your community. Follow up with personal workers going into the homes to open the Scriptures to those who want to walk in the way of Christ.

"And Jesus came and spake unto them saying, All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoeyer I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20).

Music in the Total Ministry of the Church

MUSIC IN THE TOTAL MINISTRY OF THE CHURCH

CLARK ROWLAND

Music and religions have been losely related through the ages. This s particularly true of the Christian eligion. Music is one of the means nd expressions of worship—one of he few expressions which is available o every one present in a worship ervice, either as he sings with the congregation, or as he listens attenively to the other music in the servce. When one considers the imporant function which should be filled y music in Christian worship, and he amount of time given to music in ach service, one wonders why there s so little intelligent consideration given to music by the minister, many of the Church musicians (some of them so-called), and by members of the congregation.

Perhaps there may be some justification for such indifference. So much of the music we hear in Church is inferior, both as to the message and the music. Many times the music is poorly done, either because there is a lack of musical training, little or no preparation in rehearsal, or a combination of both. Recently, I heard this from a piano teacher. On Saturday morning, one of her pupils, a girl of high school age, who plays for service in her Church, brought a song book, and ask to learn a certain number. She said the choir was going to sing this song. The teacher ask if the choir knew it already, and was informed that they did not, which was the reason the student wanted to learn how to play it. The teacher then asked when the choir was going to

sing the song, and the girl said that the choir was using it the next day. "Well," asked the teacher, "when are they going to rehearse?" "Oh, between Sunday School and Church in the morning." This is a very unusual situation, or at least I hope it is. Certainly the inclusion of that song was not something which added to the reverence and beauty and worship of that service.

As a result of a poor type of church music, and poor musical rendition of music of that kind, and of music which is worthy, many people have come to look upon music as something which must be suffered through, rather than something which will inspire and strengthen them. Perhaps they consider it as traditional routine, harmless yet indispensible; or as something which a little variety to the service as; a time filler or sort of opening exercise; as entertainment; as an opportunity for the choir members to display talent (or lack of it); but not as a means of ministering to the congregation.

Fortunately, there are many congregations where music serves the purpose it should, but it is tragic that there is even one congregation where any of the situations listed above are true. If there is to be any improvement in the contribution which music makes to the total ministry of the Church, there must be education in this field. Such education must not be limited to ministers and church musicians, but must be carried right on until it reaches every person in the pews—both young and old. Much progress has been made in this phase of church music, but there is still a great need for more education—the schools where ministers and other Christian workers are trained need to give more emphasis to the practical aspect of church music. There is a desperate need for better trained musicians, both church music leaders, and those who sing in the choir or play for the services. Then, these leaders can begin to bring the congregations into a fuller understanding and appreciation of, and participation in the church music program.

Music is second only to preaching in fostering and strengthening Christian character, and is of value only when it is doing this, or is bringing men to a transforming faith in Jesus Christ, or is bearing our praises upward to our Maker. Christians everywhere would agree that music is the gift of God, as Charles W. Landon, has said: "Music is God's best gift to man, the only art of Heaven given to earth, and the only art of earth that we can take to Heaven. But music, like all our gifts, is given us in the germ. It is for us to unfold and develop it by instruction and cultivation." Let us study music with reverence, and practice it with humility and diligence, so that we may catch and absorb the spirit of love which it breathes, which is of God, and which leads to God. God gave music to us for a high and glorious service. As such, music in Christianity should never be an end in itself, but always a means to an end—the handmaiden to Christianity—an aid to worship and thanksgiving and prayer—spreading the gospel—inspiring us to better living and increased service.

Music in our total church program should serve at least three purposes: as a means of increasing our worship, as a means of teaching and training, means of evangelism and revival. We find that there are three type or kinds of church music: congregational singing; the other vocal music in the service—choir, solo, duet, etc.; and the instrumental music. All three of these types of music should serve in each of the three purposes listed above.

Congregational singing is the oldest type of church music. Christians have always sung, even under the

most distressing circumstances of persecution. They have joined voice and heart in singing praises to God—sometimes in a secret place with subdued voices, sometimes in small groups, sometimes in great congregations—whenever they were, the words and music which they sang lifted them nearer to God, and above the cares and worries and materialism of everyday life. One of the reasons people love to join in singing hymns and gospel songs is that it gives them a means of expression that is not available in any other form. To join with a host of fellow Christians in expressing the same thoughts in song should be a very wonderful experience. It is a fact that every human emotion can find expression in music. Hence, each Christian will find some hymn, maybe a stanza, a line, or a word that will express his own innermost thoughts, or problems, or burdens, in a manner which he is not able to do himself.

It would seem that the ideal form of church music is congregational singing—with *every* voice lifted in praise and thanksgiving, in prayer and petition, in inspiration and invitation, and in earnest and sincere witness of Divine Truth. If we could somehow get *every* worshiper to take an active part in the service of worship in this way, certainly he would be more richly blessed and strengthened because of his part in the service, and in turn, every one else in the service would be more richly blessed. Oh, how it grieves and distresses my heart when I stand before a congregation to lead the song service, and see many of them, maybe even half, sitting there silently, as if they had nothing to sing about. That it grieves me is not too important. More important—much, much more important is that I am sure it grieves God.

Church leaders of centuries ago gave us some very pertinent advice about music in the Church. The Council of Carthage, meeting in the fourth century, said: "See that what thou singest with thy lips thou believest in thy heart; and what thou believest in thy heart thou dost exemplify in thy life." Certainly, these are words of wisdom which every Christian would do well to remember as he sings, or plays, in the services.

Every Christian should *want* to sing. It is his privilege and duty. Every Christian *should* sing. Yet, why is it if we were to attend worship services in many churches today, we would see many of those present not singing the hymns, and many of those who are singing so half-heartedly, mouthing words which have little meaning for them with a rather sad expression on their faces, in spite of the fact that they may be singing a joyful song of praise, or about the joys of Christian service. WHY?

Have you ever thought about this—lackadaisical congregation singing may be an outward sign that something of a more serious nature is wrong—zeal may be lacking; there may be indifference in other avenues of Christian service, such as giving, regularly attending services in God's House, or studying God's word, and praying?

The term "special music" is used for the other vocal music in the service, although I dislike these words, and think they are a misnomer. Such music is a part of the whole service, and is no more special than any other music. Undoubtedly, the word "special" is used because it is done by those who have some musical talent, and because it is rehearsed, although most rehearsal of church music is not sufficient to insure adequate performance. An hour or an hour and a half a week, which most church choirs rehearse, is not enough time to learn a number so that it can be effectively sung in the church service. That is one reason why every minute of every choir rehearsal should be spent

in working on music, and other things pertaining to its interpretation. No time should be wasted because of unnecessary and irrelevant talk by the choir members, or the director, either. I believe that congregational song rehearsals are one of the best ways of improving congregational singing, if they are intelligently directed.

The problems, which church choir work presents, are many and varied, but they should present a challenge —not only to choir directors, and ministers, but also the choir members and to all those who have God-given talents which should be used in whatever avenue of service they can. Talents should be dedicated to the Lord's work, as much time and money. There is an old saying which goes something like this: "You don't get something for nothing." Anything that is worthwhile in life requires something in exchange. We can expect to get back just about what we give. And yet we wonder sometimes why there is such a small response to the music in our services. In all probability, if we will ponder this thought, the answer can be found in the fact that we have given the people very little to which they can respond.

There is such a need for trained leaders in the field of church music. In fact, a need which is even more basic is a recognition of the important part which music can take in the growth of the church, and the realization that it will fulfill its mission only when there are consecrated leaders — ministers and musicians, who have the right kind of training to give the music program capable and intelligent direction. Of course, there is a danger of becoming so engrossed in the techniques of the music that the message may be shoved into the background. These techniques are very important if music is to be artistically and meaningfully presented, but they should not be the primary feature, as is often the case with secular music. However, this does not give the church musician license to completely disregard the music in the light of beautiful tones and artistic interpretation. Nevertheless, I have heard musical numbers, both in church services, and in radio broadcasts where the singing led me to believe that all that mattered was having a desire to sing.

The first requirement for those who feel a call to the field of church music is that he should be a Christian. Then, there should be an earnest desire to train and develop the talents which are God-given, so that they may be worthy of the purpose for which they are to be used. After all Christians have the most wonderful message—the only message, in fact which can bring Salvation. Why shouldn't it be given the best and most beautiful music to carry it forth —to praise, edify, and invite? Certainly the answer is that it should have the finest music, and that it should be sung or played to the best of our ability.

Solos, duets, or similar numbers should be rehearsed adequately before the service. What is adequate? Some would say, "Oh, run through it once with the accompanist and that's plenty." Is it? No certain number of times can be laid down as adequate because of the difference in training and abilities among those who sing or play. This much can be said: Rehearse until you feel that you can make a definite contribution to the service. Give the music to the accompanist in time for her to learn it well before you start to rehearse together. If it is a solo, and if it is worth singing at all, Memorize it, and you'll sing with more understanding and feeling. "But," I can hear most people who sing solos in church saying, "I don't have time." Take time! Actually, if any one will work on a piece of music with memorizing as a goal, it will soon be in mind. Then

When you sing, your undivided attention can be given to presenting the message in a forceful, meaningful way.

Speaking of rehearsing or practicing, an advanced piano student told me recently that his last teacher told him it would take two hours work a day for two years to get a certain piano composition ready for public performance. And yet, some people who play for church services, don't touch a piano from one Sunday to the next. A singer who has made a name for herself in the entertainment world said that she sang a number one thousand times before she did it in public.

George Beverly Shea says that if a song is to reach the hearts of men, it must come from the heart. The singer must know the One of Whom he is singing. He says that he feels a great responsibility and dependence upon God in the task of preparing the people for the message which is to follow. As he prepares to sing, his prayer is always, "There must be none of self, but all of Thee." When young singers come to him for advice, he tells them to sing a message—to sing to convict sinful men. His advice to every Christian, wherever you are, is to sing heartily as unto the Lord, and not unto men.

The instrumental music in the church service consist of the prelude, the postlude, and that played during the communion and offering. The prelude should not precede the service. It should not be a cover up for social conversation which so often takes place in the sanctuary before the choir and minister enter, some of which does not stop until after the invocation or the first hymn. We should be reverent in God's House, especially when we enter the sanctuary for a service of corporate worship. The first note of the prelude should be the start of the service. It should be music of such a type, and played in such a way as to prepare the people to worship.

Alexander McCurdy, well-known church musician and organ teacher, says: "The organ prelude is a veil dropped softly between the care-laden hours of the past week, and the refreshing hours of worship. At the first strains of the organ, let us bow quietly in prayer, that we may hear the voice of God as He speaks to us through out the service." The prelude is a period of preparation for worship. As the congregation gathers, they bring with them almost every frame of mind, from exaltation to dejection, from joy to sorrow, of hope and disappointment. The prelude should cause them to lose their personal problems, and unify their thoughts and emotions, their minds and hearts, on the very important thing which they are about to do. Listen to the music; let it wash away material things, so that you are ready for spiritual things.

Music during the communion service should be reverent, quiet, and played in such a way that it will attract no attention to itself, but will be helpful in directing our thoughts to Calvary. The offertory should be music which will sustain worship. Care should be taken to avoid the idea that this music is merely filling in. Music which is in any way associated with secularism should not be used here, or at any other time during the service.

The prevailing idea about the postlude is that it would be rather loud and of fairly fast tempo. The usual behaviour of many congregations is to break into conversation immediately following the "Amen," whether it follows the benediction, or the choral response. Possibly this is all right, as long as it is not prompted by the idea of "Well, that's over—now home and dinner." It is best that the postlude follow the custom of the local congregation. If they leave the sanctuary quietly and prayerfully, then a soft, meditative postlude is in

keeping. If there is the sound of many voices happily conversing, then a postlude of more stirring music, possibly one of the majestic hymns of the Church, such as "A Mighty Fortress Is Our God" or "All Hail the Power of Jesus' Name" played with full chords. Such a postlude will stick in the minds of the worshipers long after they have left. Simplicity, accuracy, good taste, unobtrustiveness furnish the keynote to good service playing.

Music is an important part of the worship service. The Bible is filled with references to music. Especially in the Old Testament do we find music as an important part of Temple services. In the New Testament, as Christ and His disciples came to the closing moments of the Last Supper, they sang a hymn. Most certainly Christ would not have led in the singing of a hymn at such a time as this if He had not considered music a reverent and adequate means of worship and communion. Our church music, especially the congregational hymns, provide one of the finest opportunities for guiding and enriching the experiences of worship. This purpose should always be kept in mind as we think of music in the worship service: Will those who worship be able to say with Isaiah in the Temple: "I saw the Lord." No part of the service should be entertaining. Does the music used in the service help to bring men and women into the presence of God? If it does not, it would be better to have no music at all. And if it is badly performed, or music of the wrong type, better no music at all. In fact, a service without a note of music—either instrumental or vocal—might help to impress the important part which music plays in the service upon the entire congregation. We tried such a service at one of the chapel periods at Johnson Bible College, and I think the point reached home. Even the speaker for that service said that the difference in the service was very noticeable, and that it was much more difficult to preach when there had been no music, congregational singing in particular.

One of the first things a Christian should learn to do is to worship. "For the Father seeketh such to worship Him. God is a spirit; and they that worship Him must worship Him in spirit and in truth." (John 4:22-23) Yet many Christians know very little about worship. Those who are content to sing "religious rock'n roll" songs and catchy choruses which are of little or no literary and musical merit, will find that these give no encouragement to true worship. Music is one of the means by which we worship God in our church services, and the better the vessel, the better the worship. The music should be prompted and empowered by the Holy Spirit—if it isn't, it becomes mere exhibitionism, rather than a deeply moving spiritual experience, which strengthens and causes growth.

Not only is the type of music and the way it is sung or played important, but the deportment of the choir and instrumentalists is extremely important in creating and maintaining a worshipful, reverent atmosphere during the entire service. In most sanctuaries, their location places them where they are plainly visible to almost all of the congregation. Hence, it behooves them to be exemplary in their participation in the worship service.

The apostle Paul wrote to the Colossians to teach and admonish each other in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord. Another very important mission of music in the Church is that of teaching, or Christian education. Two books come to mind which deal with this subject well: "Music Levels in Christian Education" by Hubert G. Tover, 1952 Van Kampen Press, Wheaton, Ill. and "Music in Christian Education"

y Edith Lovell Thomas, 1953, Abing-
on-Cokesbury Press, New York. The
irst book deals mainly with the
piritual approach to the music prob-
em of the Sunday School although
s contents can be of great assistance
n other departments.

The Graded Choir system—which
s the organizing and maintaining of
hoirs within the various age levels of
ne church—can render a great teach-
ng service to the Church if there is
apable leadership. The graded choir
ystem can do much to train children,
oung people, and adults to use their
alents in the Lord's work. In the
ounger choirs, children not only
earn correct vocal habits, but to ap-
reciate good music. They can learn
ow to worship, and what part music
lays in worship. They will develop
hurch attendance habits — such as
egularity, and reverence. Here, and
n the Sunday School, children can
earn the great hymns of the Chris-
ian faith, and in later life they will
ave a gudie and comfort for trials
s they come in life. We need not
leny our children great music and
oetry because it is above their heads
—let them learn them, and share
vith them our enjoyment of singing
hese great hymns. Great spiritual
ruths can be taught through songs
f praise and thanksgiving.

One church musician has said that
ve should think of congregational
inging as a learning experience, and
t will be, if we concentrate on parti-
ipating whole - heartedly, and on
inding the message which each of
ur great hymns and gospel songs
ontains. Singing the truths of the
ospel is an effective way of impress-
ng those truths upon those who sing,
nd those who hear—both the Chris-
ian and the sinner.

Salvation and song go hand in hand. Try to imagine an invitation without an invitation hymn. Great revivals have always had great gospel singing. In the preface to *My Life and Story of the the Gospel Hymns,* (1906, Harper and Bros., N. Y.), Ira D. Sankey says: "We all agree with what Dr. Pentecost has said regarding the power of sacred song: 'I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the Gospel, than the singing of psalms and hymns and spiritual songs.' I have known a hymn to do God's work in a soul when every other instrumentality has failed. . . . .I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the Gospel from the pulpit." Dwight L. Moody once said that Ira D. Sankey sang more people back to God than he ever preached back to God.

The purpose of music in a revival or evangelistic meeting is not to entertain, but to lead souls into the fold of God. Every song used should lead people a step closer to God—and the lost to a knowledge of Christ as their personal Saviour.

In closing, may I challenge ministers and church music leaders to give more prayerful study to this important matter, and to plan the worship services carefully and thoughtfully; to church musicians, give more time in diligent study and rehearsal; to congregations, pray for those who direct and sing or play, encourage them with understanding cooperation, and with words of appreciation when they are deserved, and participate actively, whole-heartedly, and worshipfully in the musical portion of the worship services.

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